The prologue.

SEynge that al persons can not rede or vnderstande all bokes, to the entent that euery man maye knowe what is the foundacyon of all the scryptures, and what thynge they do teache vs. I haue shortly compyled this present boke, the foundacyon and the summe of the holy scrypture, of the which the heed and pryncypall is the fayth, from whome procedeth hope and charyte. To thentent that euery man may knowe, what he shal byleue what he shall hope, and why he shall loue god, and how god is our father, and we his chyldren, & how that we be enherytours of the kyngdome of god, as sheweth vs saynt Paule in all his epystles in dyuers chapyters, whiche be many tymes alleged and recited in this present boke. Also how that without our merytes we be iustyfyed, to the entent we shulde not put oure truste in oure good workes as dyde the Iewes. Neuerthelesse albeit that I wryte in this boke that god iustyfyeth vs without our good workes and merytes, it is not myne entent to discounsell any man to doo good workes, but myne entent is to teache all persons howe they shall doo good workes, and that they shal not trust vpon theyr good workes, nor in thē to seke theyr helth, but all onely in the faythe of Iesu chryst, and in the grace of god. This fayth had Abraham, as wryteth saynt Paule vnto the
Rom.4. Romayns. For Abraham byleued agaynst hope, in hope. That is to say, that whiche by mannes nature and vertue was impossyble, he byleued al wayes it shulde come to passe, euen as god hadde promysed them. So muste euery chrysten lyue agaynst

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gaynst hope in hope, that is to saye, it behoueth that he repute all his good workes for synne, and thynke that yf god wolde iudge hym accordynge to his workes he myght not be saued. For yf I haue done any good, it is of god/and not me, for I haue done it by the grace of god, and therby I deserue no rewarde. And if I haue done any thyng of my selfe without the grace of god, it is hypocrysye and great synne, and therby I deserue euerlastynge deth, wherfore than shall I truste in my good workes/for I haue no good workes, all my goodnes belongeth to god. So shulde a chrysten humble hymselfe and repute al his good workes for synne as truely they be. As sheweth vnto vs Esaye sayinge/all oure ryghtuousnes be as a clothe polluted with the floures of a woman. Esa. 64.

And whan the persone so distrusteth of hym selfe and of his good workes, he shall hope agayne agaynst hope/and shall trust in the mercy of god, & shall byleue forth on certaynly that he shall be saued bycause of the worde of god. For god hathe promysed to vs his realme, and to all them that trust in hym/and god is faythfull and verytable in his wordes/wherfore seyng that god hath promysed it vnto vs, let vs byleue it stedfastly / and haue ferme faythe that we shall be saued, not by our deseruynge/but by the promyses of god. And so it behoueth that euery chrysten dispere & hope (as dyd Abraham) dispeyre of hym selfe/and then a newe to trust in the worde of god. And these be the two thynges whiche the lawe and the gospell doth. The lawe maketh vs to dispeyre, bycause that we neuer fulfyll the cõmaundmentes of god The gospell (that is to say the grace of the newe

Testament

(Testament) maketh vs agayne certeynly to hope and to trust. And for to teache these two thynges be wryten all scryptures. The person shall away abyde in humylyte and alwayes thynke that yf god wolde iudge hym accordynge to his workes he shulde neuer come vnto helth. As sheweth vnto vs Jesus Chryste in. S. Luke. 17 Luke saying, when ye haue done all the thynges whiche to you are commaunded say ye, we be vnprofytable seruauntes/ we haue done but our duetye. And this is the very christen humylyte, as in this present boke shal be more playnly declared. And yf we can thus repute all our good workes for synne/and in them to haue no maner of trust/and then agayn byleue that we shal be saued by the promyses of god, we be the chyldren of Abrahā/of whome al the scryptures beare wytnes that by his fayth was iustyfyed and gate helth. And for that cause he is called the father of byleuers and of the faythfull. And this is the fayth wherof I wryte here in this boke/to thentent that al persones myght come to knowlege and knowe what is the christen fayth. Of the whiche all the scryptures do speake / and namely the gospell after S. Johan/ the epystell of saynt Paule, for therin dooth these two apostles comprehende all other scrypture. And for bycause that it behoueth that the persone byleue that his fayth iustyfyeth hym / and not his workes I haue shortly compyled here and declared how the fayth doth iustyfye vs / and how we be the chyldren of god/and how we must serue our father by charyte/and how that we shal nothyng doubt of our helth bycause of the wordes of god. And when a persone getteth this hope/he lerneth

to

to beare paciently all tribulacyon and aduerſyte
for he knoweth that this lyfe is not his lyfe/and
hathe greate delyte after the other lyfe / and hol-
deth not this lyfe for his . And this maketh the
fayth whiche is alwayes affectuouſly attendaut
after Chriſte oure ſpouſe. But he that hathe not
this fayth is al deſolate whē he hath myſfortune
and yf to hym it happen well he gyueth hym ſelfe
to voluptuouſyte and ſynne. And for byeauſe he
hath no hope of the euerlaſtynge lyfe he thynketh
in hym ſelfe I wyll vſe this lyfe as longe as it is
lent me/and that he doth bicauſe he knoweth not
what our fayth is/and what our hope is/ howe
that we be the chyldren of god. To theintent ther-
fore that none gyue hym ſelfe to ſynne by deſpey-
racyon, I haue ſhortly compyled in this preſent
boke, how that we be iuſtyfyed without our me-
rytes, for when any perſone hathe doone his beſt
with all his power, as I haue ſayd, then let hym
ſay yet/that he is an vnprofytable ſeruaunt/ and
the humble herte wherby he knowlegeth his im-
perfection maketh that his ſynnes/his euyl though
tes and fragylyte of his fleſhe be pdoned of god
and that lyeth that he hath/god gyueth it hym of
hym ſelfe and god is his iuſtyce/that is to ſaye.
God maketh him ryghtuous/for Jeſu chriſt hath
ſatyſfyed for vs vnto oure heuenly father/for to
come in ſocour to our infyrmyte . And this diſcry
beth ſayut Paule in his fyrſt. viii. chapiters vnto
the Romayns, and i the fyrſt epyſtle vnto the Co
rynthyans/and ſayut Joan in the ſtronde chapt.
of his fyrſt epyſtle. ¶ of this mater treateth this
preſent boke . The laſte parte of this boke ſhe-
weth howe all eſtates ſhulde lyue, yf ſoo be they

wyll

wyll lyue accordynge to the gospell, myne entent in not to reformme all estates as spirytuall as seculer. For of that I wyll not presume. But I shewe alonely by the scryptures howe we shulde lyue yf we wolde lyue accordynge to the gospell/ to thentent that euery man may know/how ferre his lyfe is seperate frome the doctrine of Jesu Chryste/and that then with the grace of god he may amende and reformme his lyfe hym selfe.

Neyther teache I that one shulde not obey vnto the superyours / or that the monkes shulde flye out of theyr monasteryes/but I teache them by what meane they shall know how they shulde lyue/and when they do not so lyue/that then they knowledge theyr defautes/and doo dylygence so to lyue. For elles were better before god an humble publycane then an hooly hypocryte for god regardeth not what thynge thou doost outwardely/but howe thou arte ordeyned and dysposed inwardely. when a monke or a nonne lyueth well, the lyfe is not euyl.

¶ Of the foundacyon of Chrystendome, and fyrste what thynge the baptysme dooth sygnyfye.

The foundacion of chrysté dome is the fayth whiche so fewe people haue perfectly. And yet alwayes we thynke all that we haue the very true fayth. Saynt Paule the worthy apostle doth exhorte vs to no vertue so strongely as vnto the fayth. And he in all his epystles prayseth nothynge so moche as the faythe. Therfore it must nedes be that it be a precyous vertue for he wryteth not one epystle whiche is not full of faythe. we take the fayth for the begynnynge of chrysten lyfe, but truely he that hath playn fayth the same hath not onely begon the chrysten lyfe, but hathe fulfylled it. And this erroure cometh bycause we knowe not what the fayth is, nor what thynge a good chrysten man ought to byleue for to be saued/we thynke that when we be baptysed/ & whē we byleue that god is god/then we shall be saued As wryteth S. Marke sayinge. He that shall byleue and shall be baptysed shall be saued. But he that byleueth not shal be cōdempned. It is trueth but among a thousande there is not one that knoweth what thynge the baptysme betokeneth/ nor what thynge he shall byleue. The water of baptysme taketh not away our synne/ for then it were a precyous water. And then it behoued vs dayly to walsche vs therin. Neyther hathe the water of the fountayne more vertue in it selfe then the water that ryneth in the ryuer of Ryne. For we may as well baptyse in the Ryne/as in the fonte: when saynt Philyp baptysed Eunuchus the seruaūt of Candace a quene of Ethyope (as wryteth

mark.16

Acte. 8.

saynt

saynt Luke in the actes of the apostles) there was then no halowed water, nor candel, nor salte/nor creame / neyther whyte habyte, but he baptysed hym in the fyrst water they came to vpō the way Hereby mayste thou perceyue that the vertue of baptysme lyeth not in halowed water nor in other outwarde thynges that we haue at the font but in the fayth only. That is that when any person is baptised, he must byleue stedfastly that his synnes to hym are pardoned: that he is made the childe of god, & that god is become his father/& is made certayne that he shalbe saued. And is made taker of the passyon of Chryste/wherof the baptysme hath his vertu. And when one is baptysed he is borne agayne/and getteth another father/& other bretherne/for god is made his father / and he is made the brother of Jesus chryst, as wryteth
Rom. 8. S. Paule vnto the Romayns / where he calleth Chryste a sone fyrste begoten amonge other. And therfore is Chryst called in the holy scrypture the sone fyrst begoten/for he is the fyrst childe of his father/and we all are begoten afterwarde when we be baptysed. And therfore is the baptysme
Joan. 3. called in the holy scrypture the seconde natyuyte As wryteth saynt Johan in his gospell. without one be borne agayne (sayth Chryst vnto Nycodemus) he may not entre in to the kyngdome of heuen. For we be therby borne agayn/and they that were the children of the deuyll bycause of the orygynal synne are made the children of god by baptysme. As sayth saynt Paule, Chryst hath healed
Ephe. 2. vs by the bath of regeneracyon and renouacyon of the holy ghost. And vnto the Ephesyans. we were by nature the children of wrath. But when

we

we were deed Christ hath viuifyed vs agayne by his great loue/and this shalt thou vnderstande in this maner. There were somtyme two Adams/ as wryteth saint Paule. The fyrst Adam was our fyrst father. The seconde and newe Adam was Jesus Chryst/for the synne of the olde Adam we were al chyldren of the deuyl/made his owne and subiected vnto hym by our synne. The seconde Adam(that is to saye Jesus Chryst)hath bought vs agayne/and hath put vs in lybertye/and hath made vs of the chyldren of deth/chyldren of euerlastynge lyfe/ & of the chyldren of wrath/chyldren of grace/For Jesu chryst hath by his deth fought agaynst the deuyl, hath vaynquysshed the deuyl & deth hath takē away al theyr right they had ouer vs. Now then when we be baptysed we be made partakers of this grace, and so is it come to oure profyte that Jesu Chryst dyed for vs. For(as I haue now sayd)the baptysme hath his vertue of the deth of Jesu christ. Then whē we be baptised we betokē that we wil dy with christ as vnto the lyfe passed/ as touchyng our synnes & euyl concu pyscences/and that as sayth S. Paule, we must walke in a new lyfe. And therfore be we plonged vnder the water, to thentent that by the maner of spekynge/we shulde be here deed and buryed. as wryteth saynt Paule vnto the Romayns. Bre therne(sayth he)Esteme ye that ye are deed as cō cernyng syne, but a lyue vnto god by Jesu chryst our lord. And in the same place/ye ar buried with chryst by baptym in to deth. So that we shal not lyue after the lyfe of the worlde/nor after the lyfe of the flesshe, but we must lyue as the chyldren of god. and our lyfe shall be hyd before the worlde/

Rom. 6.

Rom. 9.

and also hyd with Chryst i god/as wryteth saynt Paule sayenge. yf ye be morytyfyed and your lyfe is hydde with Jesu Chryst in god, in what tyme that Jesu Chryste our lyfe shall shewe hym selfe thē also shal ye be made manyfest with hi in glory Then when oure lorde shall come agayne at the last day of iudgement/our lyfe shal be made open but as longe as we lyue here,we must lerne all to dye. For we shall not repute this lyfe that we haue here for a lyfe.

This lyfe here is of the worlde and of worldly thynges/that is to saye of them that be estrāngers to god that haue no trust of the other lyfe to come. Neyther do they loke for it/nor desyre it. Suche people iope of this worlde/for the worlde with his vayne desyres and pleasaunces belongeth to them. And they them selues be also called the worlde i the holy scrypture. As sayth our lord Chryste in sayut Joan. you be not of the worlde/ I haue chosen you from the worlde. And agayne The worlde shall be ioyous of you/and you shall be sory. Now call we all them worldly which be not mōkes. Our lord made a distynction bytwene the worlde and his disciples before the monkes came in to the worlde. wherfore they be not called the worlde in holy scrypture whiche be not monkes, but all those that lyue after the flesshe/ whiche desyre not here to dye with Jesu Chryst, and to be hydden here/and after to lyue with god All suche what so euer they be/are worldely be he monke or chanon/nonne or syster/noble or vnnoble/great or small. For as I haue sayd, the lyfe of them whiche appertayne to god is here hydde, and they seme to be deed before the worlde. For

Joan. 15 and. 19.

they

they lyue not cõmunely accordynge to the lyfe of the worlde/and therfore be hated of the worlde/ for they be not of the worlde/as sayth the gospell in this maner. They be not of the worlde/for yf they were of the worlde/the worlde surely wolde loue them as his owne. But for as moche as they (accordyng to theyr promyse made at the font of baptysme) do applye them selues to renounce the pleasures of the worlde and to dye with Chryste, in kyllyng of desyres to the flesshe / and also are strongely agaynst the appetytes of the flesshe in other by ensample of theyr good lyuyng/therfore they be persecuted of the worlde. Joan. 15

And here by may we alwayes knowe the disciples and chyldren of god. yf they lyue togyther the one the other. And yf they lyue not here after the lyfe of the worlde / nor after the pleasures of the flesshe/and yf they do not repute this lyfe for a lyfe, but abyde with a ioyfull herte the comyng of our lorde Jesu Chryste. Then shall theyr lyfe be made open/and shall appere before god.

So shulde we all lyue here, as thoughe this lyfe were not our lyfe. For we must abyde before god / and we maye do none other thynge in this lyfe but fyght agaynst our euyl desyres/ & lerne to dye. For as the ꝓphet Job sayth. The lyfe of man is a batayle vpon erth/that is to say a batayle in a ghostly death. And this do we promyse to doo when we be baptysed / and we sygnyfye euen the same/when we be plonged vnder the water. Job. 2

¶ what thynge baptysme betokeneth, and howe it is but a sygne.

The. ii. Chappter.

Then

THan when we be baptyzed, it behoueth vs to knowe surely and to byleue that al our synnes to vs are pardoned and that we be made the chyldren of god. For god is become our father, and Jesus Chryst our brother. And that same ryght that Jesus Chryst hath vnto the glory of his father haue we also gotten/ for the brethern haue egal ryght vnto the fathers goodes. And this haue we not goten by our good workes/for we haue yet done no good, when we were baptyzed. But this cometh holly by the grace of god and by oure fayth/by that we put oure hole trust in hym/and that we knowlege hym for our lorde & sauyour. And that we byleue all that he hath done & suffred for vs, for he dyed to make vs to lyue. He became lytell and poore/to make vs great and ryche. As sayth saynt Paule in this
2. Cor. 8 maner/ye knowe the lybertye of our lorde Chryst. whiche though he were ryche/yet for your sakes became poore, that ye thrugh his pouerty might be made ryche/for Jesus Chryst is holly gyuen to vs of his father/to thentent that he shulde make vs great/ryche/and happye by his death. For we coulde not helpe our selues/and therfore he was
Esai. borne for vs. As sayth Esai. A chylde is borne for vs. For we were all egally dettours/and bounde to god/by the fyne of Adā. Then when we coulde not helpe our selues for as moche as we were seruauntes and subiectes vnto the deuyll, god hath gyuen to vs. ii. notable gyftes, and hath done. ii. thynges for the loue that he hath vnto vs. Fyrst that he hathe bought vs and made vs free from the deuyl and from our synnes. Secondly that he hath made vs his chyldren and herytours of his

glorye

gloyre: that all without our deſeruyng/as ſayd
before the prophet Eſaie ſaying. The iniquite of Eſa. 40
Hieruſalem (that is to ſaye of the men leynge by
faythe peace in Jeſu Chryſte) to hym is pardo-
ned, and he hath receyued of the and of the lorde
god twyſe as moche for all his ſynnes. And the p
phet zacharie ſayth alſo. Tourne you vnto defen
ce, I wyll gyue you double as moche. In the whi zacha. 9.
che two places theſe two prophetes ſaye that for
our ſynnes/for the whiche we haue deſerued dāp
nacyon, we haue receyued of god. ii. gyftes. And
therfore is there yſſued oute of the ſyde of Jeſu
Chryſt. ii. fountaynes/that is to ſaye bloude and
water. By this bloude he hath bought vs agayn
from the deuyl. By water he hathe waſſhed and
purged vs whiche were defyled and infecte. For
to offre vs pure: clene vnto his father. As ſayth
ſaynt Paule vnto the Epheſyans. He hathe gy- Epheſ. 5
uen hym ſelfe for vs an offeryng/and a ſacryfyce
or a ſwete ſauour to god. And the water of the
font doth nowe betoken the water of the ſyde of
Jeſu Chryſte. In this water be we purged and
ſanctified by our fayth, to thentent that we ſhulde
come pure and clene before god the father/which
hath receyued vs for his chyldren/and hath made
vs enheryteurs of his gloyre/with his ſone Jeſu
Chryſt our brother. And this is the grace which
cometh to vs/: is gyuē at the fonte of baptyſme.

But to thentent that we ſhulde not be vnkynde
therfore for this grace we do bynde our ſelues a-
gayne and yelde vs vnto hym/promiſyng we wyl
ſerue hym/and denye the deuyll and all his temp-
tacyon/pompe and counſell/and that we wyll ſer
ue Chryſt crucifyed for vs/and vpon this ymyſe

receyue

receyue we oure name, and god hath wrytten vs as in a rolle for his champyons and seruauntes/ and so be we made propre to god. For he is oure father/and we be his chyldren. This baptysme was fygured vnto vs when the chyldren of Exo. 13. Israel wente thorowe the redde see out of Egypte, and when Pharo with all his cõpany was drowned in the see. The chyldren of Israel went in the see all as though they had gone in to death. But for bycause they byleued vnto Moyses/they passed the water by theyr fayth. And be(after the maner of speakynge)gone out of the deth in to lyfe. when they had goten on the other syde / on lande Pharo folowed them, and so was drowned with his people. So doothe euery one vpon the fonte when he is baptysed. Fyrst he flyeth from Pharo when he begynneth for to knowledge his subiection and bondage, by the whiche he was subiecte and seruaũt vnto the deuyl/and when he desyreth to be enfraunchysed from his synne / and from Pharo that is the deuyll. But he may not escape from Pharo without passynge throughe the redde see/that is to say/he may not escape frõ the deuyll without he must be baptysed. And for bycause that the chyldren of Israell when they sawe that Pharo folowed theym byleued god/ therfore vpon that fayth in god they be entred in to the see/as thought they were gone in to death. But by the mene of theyr fayth, they haue passed the water and are gone/ as from the death vnto lyfe. So yf any man wyll escape from the handes of the deuyl/it behoueth him to entre in to the water. He entreth therin as though he entred i to the deth/for he promyseth that he wyl dye as concernynge

nyng al his euyl desyres, & that he wyl lyue before the worlde as though he were deed/that is to say that he wyl not lyue as the world lyueth/but wyl hyde & couer his lyfe with god. And so entre we by fayth in to the font/that is to say by fayth we enterpryse to entre in to the deth/not ī to corporal deth/but in to the deth of syñe, no more wyllyng to lyue ī syñe, & yet albeit that it seme to vs a plea saūt thynge to lyue ī syñe, & that we thynke it an hard thing thus to entre ī to the see, that is to say in to this deth, we take alwayes courage/& bileue & trust ī the puissaūce & goodnes of god/& so entre we into the see/that is to say/ī to this spūal deth/ & we entrepryse & ꝓmyse to dye as cōcernyng our syñes, & as by a stedfast fayth & trust we dare begyn to entre/ so gyueth god to vs grace & strēgth to passe through that see, that is to saye through this espūall deth/& to come on lande on the other syde/that is/to the euerlastyng lyfe. Pharo/ that is to say the deuyl with our syñes pursue vs, but they drowne them selues in to water/that is/ the power of the deuyl and of all our synnes perysshe when we entre in to the water with such a fayth.

when Pharo was deed then sange the chyldren of Israel/and thanked god / that they were aryued a lande out of the water/as out of the death. So lykewyse muste euery chrysten when out of this water/that is to saye/out of this espirytuall deth he cometh vnto lyfe/that is to saye/whē he dyeth he shal thanke & prayse god bicause he hath brought him out of such a daūger/vnto the helth of euerlastynge lyfe. But as longe as he is yet here in this worlde/ he shall be in the death / that is for to saye / he shall alwayes dye spyrytually,

and

¶ his lyfe shall be hydden before the worlde with god. Here mayst thou se well how that our baptysme is sygnyfyed by the rede see/as wryteth S. Paule vnto the Corynthians.sayeng. Our fa-
1.Cor.10 thers were vnder a cloude/and dyd passe the see al/and were al baptysed in Moyses/in the cloude and in the see/and they all dyd eate one spyrytual meate/& they all dyd drynke one spirytual drynk. So seest thou well what thynge sygnyfyeth the baptysme / and what thynge we promyse in the same. Now to thentent that we shuld be always remembrynge of this that we haue promysed.we be marked with a crosse/& with the water. The faith that we haue at the baptysme taketh away our synnes/and the water is nothyng but a signe or token/ wherwith we be marked that we muste be vnder the standarde / that is to say, vnder the crosse of Jesu Chryste/and valyauntly fyght, as the Jewes had the token of the circumcysyon/wher by men myght knowe whether they were Jewes or paynyms. And as when the seruauntes of the lordes beare the badge of theyr lordes/one maye therby know whose seruauntes they be. So lyke wyse receyue we the sygne of baptym at the font by the whiche we gyue knowlege that Chryste is our lorde. Secondly the baptysme of the water is also a sygne of the grace of god / wherby god maketh vs sure/that we shal enioy his grace and mercy/and that he parboneth vs our synnes/ and maketh vs his chyldren. Herupō gyueth he to vs the token of baptyme for a gage/to thentent that we shulde be sure that we wyll not forsake vs in our batayle and deth/which we beare here in our euyll desyres and synnes. And that he wyll surely

gyue

gyue to vs the euerlastynge lyfe. And to thentent then that we ſhulde entrepryſe by a ſtedfaſt conſtaunce to fyght/beynge aſſured and certayn that god wyll neuer forſake vs/for we haue receyued of hym a gage the token of baptyſme. And yf it happen that we myſſe ſomtyme in the redde ſee/ that is to ſaye/in the entrepryſe of our batayle/ that we doubte/or that our batayle ſeme to vs ouer hards and bytter/we ſhall beholde our ſygne and gage whiche we haue receyued of god/wher by he hath promyſed vs that we be his chyldren/ and that he wyll not forſake vs. So ſay I them that by pure fayth all our ſynnes be to vs pardoned/and that we be the chyldren of god/and that we belonge to god/and that god ſhall ſhewe ouer vs his mercy. Here vpon receyue we a gage/that is the ſygne of baptyſme/to thentent that as often as we haue regarde vnto this ſygne/we ſhulde be myndfull of the grace and mercy that god hathe done vnto vs/and that we belonge to god/ & that we be the chyldren of god.

Beholde now thou ſeeſt well what thynge the baptyſme betokeneth/and it is all one before god yf thou be.lxxx. yere olde/or twenty yere olde whē thou receyueſt the baptyſme/ for god regardeth not how olde thou arte/but with what purpoſe & entencyon/& with what fayth thou receyueſt this baptyſme and grace. He regardeth not whether thou be Iewe or paynym/man or woman/noble or vnnoble/byſſhop or cytezyn. But alonely he that with a parfayt fayth and truſt cometh vnto god he maketh violence vnto the euerlastyng lyfe and getteth it/ as promyſeth Ieſu Chryſte in to the goſpell. Mat.26

What thynge we promyse.

¶ What thynge we promyse at the Baptysme, & whate professyon we make.

The thyrde Chapyter.

When one warneth these worldly people to do any good, they say/let the monkes and relygyous do it/whiche haue promysed it/ as thoughe they were not bounde to kepe the doctryne of Jesu Chryst/or as thoughe they had nothynge promysed. All be it that no monke can promyse more than he hathe promysed at the baptysme. And we be moche more bounde vnto our promyse made at the baptysme, then any relygyous to his professyon. For we make no promyse vnto man, but vnto god, and we promyse not to kepe the rule of a man, but of the gospell. Thynke ye not therfore that it is a small thynge to be a chrysten/when thou hast promysed to Jesu Chryste to amende thy lyfe/and that thou wylte not lyue accordynge to the worlde, nor accordyng to the flesshe/it is a great thyng to entrepryse the chrysten faythe whiche so fewe people do knowe what thynge it contayneth/namely suche as here after the worlde do seme to be very wyse and lettered. But one myght say I haue nothyng promysed to god, I was a chyld/let hym kepe it that hath promysed for me. For this cause to thentent that no man shulde so say, it was somtyme ordeyned that none shulde be baptysed before that he came to vnderstandynge and knowlege / to thentent that he promyse hym selfe/and forsake the deuyll/and that he myght knowe what thynge he hadde promysed. yf it were not that the chyldren were feble and in peryll of death then they muste haue ben baptysed. Now always al be it that we

our

our selfe haue not promysed we be al egally bound to obserue it. For yf thou hadest dyed when thou were but a yere olde/thou haddest also be saued/ thou wylte say ye/by the fayth of my godfathers and godmothers/& of holy churche. I say agayne doest thou confesse that the fayth of thy godfathers/& godmoders is so myghty that thou mayst therby be saued. The same fayth is lykewyse so myghty to subiecte the & bynde the to that thynge that they haue promysed for the vnder payn of thy dãpnacion & losse of thy helth/wherfore thou must alwell kepe this that thy parentes haue promysed for the, as though thou haddest promysed it thy selfe. The godfathers & the godmothers be bound to warne the chyldren/& to helpe them that they be put to scole/to thentent that they may vnderstande the gospel the ioyful message of god with the epistles of Paul. For the vnlettered & symple people be as well bounde to know thē as the lettered & wyse, & god hath cōmaūded for to publysshe & to shew the gospel not alonely to prestes/but also to euery creature. Go ye sayth cryst to his disciples in to the vniuersal worlde/& preche the gospell to euery creature. For we be all egally bounde to knowe the gospell and the doctryne of the new Testament/and sayne Paule hathe not all onely wrytten his Epystles vnto the prestes / but also vnto the cōmon Lettrys and houlholders / and this wytnesseth sayne Paule hymselfe wrytynge vnto the Corinthians and vnto the Galathyans where he confesseth that he sendeth his epystles to all the churche/ that is to say/to all thassemble of Chrysten men/and to all them that calle on the name of Jesus. And vnto the Romayns he sayth

Mar.16

1. Cor.1.

Rom. 1. To you all that be at Rome the frendes of god. And Jesus Chryst hath as well suffred for the co mon housholder/as for the prestes. God shall al wayes requyre the scryptures of the prestes, for they be ydle and do not study / nor make no dylygence to declare them vnto the symple.

Therfore it is very nedeful that the comō people shulde vnderstande the gospel and the doctrine of the apostles accordyng to the letter/and that they know them by herte with the other storyes of the olde Testament/ for so shulde they more lyghtly vnderstande the preachers.

It were very necessary that euery one dyd lerne his chyldren to rede as men were wonte to do afore tyme. The Jewes had theyr lawe in Hebrue, the whiche euery one myght vnderstande accordynge to the letter. After this the payuyms were conuerted by saynt Paule/to whome he wrote in Greke/which they al dyd vnderstande. After that was Italy and Affryque conuerted where as wel the women as the men spake latyn / and for this cause was the Byble translated i to latyn to the entent that euery one myght vnderstande it / and they preached in latyn / and the prophettes were redde in the Italyen churches i latyn. And in that tyme there were many ladyes and women/which vnderstode very wel the scriptures/as was Paula and Eustochiū Demetrias and Marcella and many other / of whome wryteth saynt Hierome/ and the cōmune housholders redde the Byble in theyr houses with theyr chyldren. So is it nowe of great necessyte that the holy scripture be translated in to all languages /or that all the chyldren lerne the latyn tongue.

Some

Some man wyll say / euery man may not set his chyldren to scole bycause they be poore. wherfore I wolde well that the chyldren of the poore were holde to scole at therpences of the cõmunaltye/or that folkes shulde take the money whiche they spende so outragyously in makynge and gyldyng of ymages/& in dressyng the aulters of the church and in buyldynge of monasteryes Chanonryes & chapels/and foundyng of Obytes and prebendes Or of the money that men offre in churches/and of the whiche men make vessels of golde and syluer and other precious ornamentes. They myght employe this money a thousande folde better / yf therwith they dyd holde these yonge chyldren to scole/tyll suche tyme that they coulde rede well. For alas/ ye shall fynde thousandes of auncyent persones that can not saye the Pater noster and Crede in theyr mother tongue/and of them that say it in latyn are many that wote not what they saye / nor knowe not of neuer an artycle of the fayth. wherfore I say that it is expedyent for the Chrysten to set all theyr chyldren to scole tyll they can rede and vnderstande the holy scryptures namely when the be wrytten in theyr mother tonge. And then they that had not wyt and vnderstandynge worthy to be contynued to scole, shulde be cauled to lerne an occupacyon . yf they dyd thus they shulde brynge in to the worlde double prouffyt. Fyrst we shulde not haue suche a great nombre of prestes and monkes vnlettered and knowyng nothynge in the chrysten churche. For nowe there be made many prestes/monkes and freres/ that for lacke of letterature are nothynge conuenyent for that office. By the vnlettered prestes is

this great erroure come in to the worlde / that is that in stede of the pure scryptures whiche is the lyuely worde of god/whiche they know not/they preache narracyons/fables/lyes / and tradicyons of the inuencyon of the ypocrytes/that (alas) the faythfull trust and honoure whiche belongeth to goddes worde they cause the people to gyue to theyr fables and lyes. Secondly it wolde profyt for yf euery bodye wente so longe to scole / they shulde vnderstande more lyghtly the preachers, and yf they them selues had redde the storyes or the gospel after the letter/the they myght reherse to theyr chyldren and seruantes/ in doyng of theyr busynes/ some thynge of the gospel/of the storyes or of the scrypture/in stede of vayne fables / ydle wordes / and vncouenable matters whiche they speke the one to the other. As we se sometime now a dayes/that of one crafte whiche haue ben at scole/fynge many tymes the longe in doyng theyr busynes whiche they haue lerned to fynge at the scole or at the churche/and the other vylleyn songes/for they haue lerned none other thynge.

¶ what thynge is the Chrysten fayth/and what thynge one ought to byleue to haue helth. The.iiii. Chapiter.

I Haue sayd at the begynnyng that the foundacyon of Chrystendom is the fayth whiche so fewe people haue/ and vnderstande not what the chrysten fayth is/we thynke that whē we byleue that god is god, and can our Crede that we haue the fayth that a Chrysten is bownd to haue. The deuyl byleueth also that there is a god/a one lyke euerlastyng/a one hel/but he is

neuer

neuer the better for it. ye and he trembleth alway for this fayth as sayth saynt James. The deuyls byleue & they tremble. So man myght aske what shall I then byleue. Thou shalte byleue then fyrst playnly & vndoubtedly that the father/the sone/& the holy ghoste/is one onely god. And this thou shalt not desyre to vnderstande how/nor busy thy selfe moche therin/for this is not the pryncypall that we must byleue. Our fayth lyeth not pryncypall therin. For this lykewyse belyue the wycked spyrytes/as is sayde before and are nothynge the better therfore. There is yet another fayth/whiche Chryst so moche requyreth of vs in the gospel and therunto also S. Paule almost in all his epystles so strongely exhorteth vs. That is that we must fyrst byleue the gospell, when our lorde began fyrst to preche he sayd (as reherseth S. Mar) haue repentaunce and byleue in the gospell. Jam. 2. Mark. 1

Thou mayst aske me/ what thynge is the gospel: it is a good & ioyful tydynges, for it is newes of the fauoure/grace/mercy/and goodnes of god toward vs. It is (I say) tydynges that god hath taken vs to mercy/and therfore longe the angels when Chryste was borne (as reherseth Saynt Luke) I shewe vnto you great ioye/for this daye is borne youre sauyoure/ whiche is Chryste the lorde. In this gospell that is to saye in this message we byleue certaynely that godde the father hath sent hyther his sone for to bye vs agayne to fraunchyse vs/and to delyuer vs from the deuyll to whome we were made subiectes and seruauntes/by the synne of our forefather we coulde not helpe our selues/bycause we were seruauntes and bonde. None of vs was able to satysfye for vs.

For we were all lykewyse subiected/as sayth S. Paule vnto the Romayns. They haue all synned & haue nede of the grace of god. It was nedefull then that he that shulde satysfye for vs shulde be without synne/without subiectyon or obligacyō. And no such patron or medyator was there fonde in the worlde. Then this one thynge was of necessyte/that other we must abyde lost for euer/or it be houeth that god shulde be made man. Rom. 3.

Hoo hath our god almyghty had pety and compassion on vs by the great loue that he had toward vs/& hath sent his onely sone Jesu Chryst/as wryteth the prophet Hieremy sayeng. I haue loue the in a perpetuall charyte / therfore I haue drawen the hauyng mercy. He hath sent hym to thentent that by his deth whiche he had not deserue/he myght apease god/and satisfye him for vs / as wryteth sayut Paule to the Cor. All is of god / whiche hath reconcyled vs vnto hym by Chryste. Then is Chryst made medyatour betwene god & man/ and hath offred hym selfe an oblacyon for vs to his father/wherby he hath reconcyled vs agayne and made oure peace. And for bycause the deuyll dyd set his hande vpon Chryst to whome he had no ryght/he hathe so lost all his ryght whiche he had ouer vs. And so are we delyuered from the seruytude & subiectyon of the deuyll/and belonge vnto Chryst. And by that that the sone of god is now made man/he is also made our brother/and yf we be his brethrene / we be also enheryteures with hym of the glorye of his father/as wryteth sayut Paule vnto the Romayns sayeng. yf we be chyldren we be also heyres with Chryste. And we haue as moche & as great ryght to heuen as Jesu Hier. 13. 2. Cor. 5. Rom. 8.

Chryst

Chryst hym selfe. For Chryst is a sone of god/so be we, reserued that he is a sone naturall/& was for euer without begynnyng the sone of god. But we be the chyldren of god alonely by the goodnes and grace of god. whiche he hathe done to vs/as layth layne Paule. He hath predestynate vs into an electyon of the chyldē of god. Then is it thus comen to passe/that we must byleue surely / that we be the chyldren of god, and that god is our father. Secondly thou shalte stedfastly byleue the word of god/that is to say/that al that god hath sayd shal come to passe and be done/without any fayle. As dyd the laythfull Abrahā/whiche when god had promysed to hym(a thynge impossible in all mannes reason) that he shulde haue a sone of his barayne wyfe Sara/of whom kynges of the people shulde aryse, and that in his sede al people shulde be blessyd (al be it that it was a thynge agaynst nature that a woman of foure score and .x. yeres olde shulde conceyue and beare a chylde) byleued vndoubtedly/and as the chylde was borne, god as forforth as coulde apere vnto mans iudgement/worckynge clene contrary to his promyse cōmaundynge that he shulde slee hym and make sacrifyce of hym. Abraham al be it that all carnall wysdom wolde haue perswaded hym to haue dispeyed in the promyse neuer doubted, was all redy to do it, byleuyng stedfastly that it shulde rather be possyble/that his sone shulde ryse agayne from deth/rather than the worde and promyse of god shulde not be trewe. So stedfast & so certayne must we stande vnto the worde of god/ye and al though it were so/that all men/aungels / and deuyls wold perswade vs to the contrary, we must

Ephes. 1

Gene. 17 and. 22.

byeue surely that the worde of god is true / and that he wyl fulfyll all that he hath promysed.

what thynge hathe god promysed vs/he hathe promysed vs his euerlastyng lyfe/sayeng, repent the kyngdome of heuen is at hande. And in another place/who soeuer shall byeue and be baptysed shal be saued. He hath also promysed vnto vs remyssyon of all our synnes/as sayd saynt Peter
Acts. 10. speakyng of Chryst to Cornelius the Centurion. To hym (sayd he) gyueth all the prophettes wytnes/that thorowe his name shal receyue remyssiō of synne al that byeue in hym/that is to say/that all they that with entyre courage forsake theym selfe/and put all theyr trust in the grace and mercy of hym/shall haue remyssyon of all theyr synnes. Moreouer he hath promysed vs that we shall
Joan. 1 be the chyldren of god/as sayth saynt Johan. He hath gyuen to them power to be the chyldren of god / to them that byeue in his name. All this must we byeue stedfastly/al thou that we thynke it impossyble after our workes and synfull lyfe. we must also with a parfayt courage put all our
Rom. 4. trust in god, as dyd Abraham/for as saynt Paul wryteth. Abraham byeued god/and it was imputed vnto him for ryghtuoulnes. Then when with a parfayte courage/we do so put all our truste in god/and in his promyses. it is impossyble that we shulde perysshe. For he hath promised vs his lyfe euerlastynge. And for as moche as he is almyghty/and may all thynge/he maye well holde to vs that he hath promised. And in that that he is mercyfull and true he wyll holde to vs his promyse/yf we can byeue it stedfastly/ & put all our truste in hym. For as (without our merytes) he hathe

made

made vs chyldren and heyres vpon the fonte of baptysme/ so maye he lykewyse gyue to vs that thynge that he hath promysed vs/yf we can only trust in hym/al be it that we haue not deserued it by oue workes.

Therfore be not dyscomforte nor in despeyracyon for thy synnes/though thou haste not deserued by thy good workes/that god hath made the his heyre, for as sayth S. Paule. By grace are ye saued through fayth/and that not of your selues And agayne. It is the gyfte of god and cōmeth not of workes/lest any man shulde bost him selfe. For when we were yet synners / and before that we haue done any good. ye when we were yet his enemies he hath not spared his owne sone but (to make vs lykewyse his chyldren & heyres by hym) hath delyuered hym vnto deth/ to make saysfaccyon for our synnes/to purchace vs pardon and forgyuenes/to make vs one as he is in Chryste/& Chryst in him/that also we ī god/and that Christ myght be in vs/that the worlde may knowe that he hath loued vs as he hathe loued Chryste/ that there as he is, we may be with hym/that we may se his glorye whiche be hath gyuen hym byeause he loued him before the world began. Here mayst thou se (yf thou canst byleue it) that it is god that iustifyeth/who is it then that shal condēpne who shal lay any synne to the charge of goddes electe/ syth Chryst is deed for our syñes & rysen agayne for our iustifycacyon whiche also sytteth at the eyght hande of god the father & prayeth for vs. Beholde what a feruent occacyon god hath gyuē the to loue hym/when thou were yet his enemye/ wherfore let no trybulacyon/anguysshe psecucyō

Ephes. 2

Rom. 8.

Joan. 17

Rom. 8.

fere

fere imprysonemēt/hungre/nekednesse/nor swerd seperat vs from the loue of god. wherfore yf any wolde discomforte vs (be he aungell or deuyl) let vs not byleue hym for the promyses of god maye not be destroyed. If thou canst surely, and stedfastly byleue in god, he wyll holde his promyse. He hath sworne to vs, to thentent we shulde byleue hym. But yf thou byleue hym not/ & yf by thy synnes thou comest in despeyre/god abydeth stedfast in his promyse / but yf thou holdest not thy
2.Ti.2. fayth/as sayth S. Paule to Tymothe. A faythfull worde, for yf we be deed with hym, we shall lyue lykewyse with hym. For god hathe bounde hym selfe to vs/and for bycause of his promyse/ he oweth vnto vs heauen / in case that we byleue hym. But yf we byleue hym not/he oweth to vs nothynge. Rede all the Euaũgelystes throughe and ye shal not fynde that our lorde Jesu Chryst hath so moche exhorted vs to any thynge as vnto fayth/nor that he hath so moche hated and reproued any thynge in his discyples as incredulyte. As it is wrytten in S. Mathew in the.xiiii.chap. that when S. Peter went on the water and douted. O thou of lytell fayth (sayd Jesus) why dydest thou doubt? Also to the Paralityque/that is to say a man sycke of the Palsey/byleue sone thy
Math.9 synnes be forgyuen the. And vnto the woman labouryng of a bloudy flyxe. Byleue doughter thy synnes are forgyuen the. And vnto the father of the possessed in.ix.of Marke. yf thou couldest byleue all thynges are possyble vnto hym that byleueth, and vnto thappostles which coulde not cast out the deuyll from the same possessed. O generacyon without fayth / howe longe shall I be with

you

yon. Hereby mayst thou ryghtly knowe how ma
ny tymes our lorde Chryst hath reproued his dis-
ciples of theyr infydelyte. And Moyses coulde
not bryngе the people of Israel in to the lande of
promyssyon / bycause he gaue not the glorye to
god, and that he began to doubte of god to then-
tent that hereby we myght knowe that alonely
one stedfast fayth and trust in god may bryng vs
vnto the lande of promyssyon of the kyngdom of
heuen/as it is wrytten in Deuter. where the pro-
phet Moyses sayth vnto the people of Israel.
Thou shalt not entre in to the lande of promyssiō
bycause of thyne vnryghtwysenes : the iniquite
of thyne herte/but bycause that god wyll fulfyll
his worde which he hath promysed by othe made
vnto thy fathers Abraham/Isaac/: Jacob. And
therfore it is called the lande of promyssyon, for
that we be saued that cōmeth not therowe good
workes, but that our god hath so promysed. And
we must stedfastly and without doubte byleue
that god wyll gyue power vnto his wordes/ as
ferforth as with a perfayt courage we byleue in
hym. For god hathe bounde hym selfe to vs/and
promysed vs that he wyl gyue vs the euerlastyng
lyfe. For he desyreth nothyng but our helth. And
he byddeth vs that we shall praye vnto hym, for
he wyl here vs graciously/as he promyseth vs in
the gospell/sayenge. And what soeuer ye aske in Joan.14
my name. that wyll I do. And he is redy at all
houres to forgyue vs our synnes when we haue
repentaūce. As sayth the prophet Ezechiel. yf the
wycked tourne hym selfe from his synfull lyfe to Eze. 18.
ryghtwysnes/he shal lyue and not dye, and I wil
no more haue remembraunce of the iniquite that
he

he hathe done. And ſaynt Paule vnto the Romayns. All they that byleue and truſte in hym ſhall not be ſhamed. And Johel the prophet/as recyteth Saynt Paule. All they that ſhall calle on the name of god ſhall be ſaued. That is to ſaye they (that by a ſtedfaſt fayth abyde vpon god as did the good theefe that was crucifyed with chriſt whiche when he with a ſtedfaſt byleue had called vpon Chryſte was anſwered, this daye ſhalt thou be with me in paradyce. And as dyd Mary Magdaleyne, to whome it was lykewyſe ſayde, thy fayth hath ſaued the, go thou in peace) ſhall be ſaued.

Thyrdly we muſt alſo byleue that god deſyreth none other thynge but oure helth, and therfore what ſoeuer thynge happen to vs here be we in helth or in diſeaſe, ryche or poore, honoured or diſpyſed / noble or vnnoble / alyue or deed, we ſhal alwayes be content what thynge ſoeuer god ſende knowynge certeynly that nothynge cometh without the wyll and ſufferaunce of god, for yf it ſo be that one lefe falleth not from the tree and that a ſparowe or a flye deſcende not on the erth without the wyll of your father: Howe moche more cometh there nothynge to vs without the wyll & ſufferaunce of god. As wryteth S. Math. where our lorde ſayeth, Be not two ſparowes ſolde for a peny, and none of them dooth lyght on the grounde withoute youre father. Thenne what ſoeuer thynge god ſende vs, let vs receyue it yeldyng to hym thankes with good hert as dyd Abraham whiche forſoke his countree and his lande as it is wrytten in the booke of Geneſis where god ſayd to Abraham, go out of thy coũ-

Mat. 10

tre

tre and out of thy lynage, & go into the lande that I wyll shew the/whiche also was redy to kyl his welbeloued sone Isaac. Nowe seynge we be the chyldren of Abraham / & that we haue optayned helth by the meane of the fayth of Abraham. As sayth our lorde in S. Joan. yf ye be the chyldren of Abrahã, do the workes of Abraham. And therfore must we bere all thynges paciently, & with good wyll whiche god wyll that we shall suffre & bere. For yf he knewe that they were not conuenable & profytable for vs/he wold let thẽ they shulde not come, as derth/warre pestylence/powerty/maladye/aduersyte/persecucyon/discomforte for oure chyldren/losse of our tẽporall goodes, fynally the very deth. For as S. Paul sayth. whether we lyue or dye, we are alwayes the lordes. And therfore the chrysten shall not be troubled for none suche thynges, but shall be rather ioyfull as were thap postles whome god had made worthy to suffre a ny thynge for his loue. For it is a sure token that thou art the chylde of god yf thou haue pacyence for it is wryten by S. Luke in thactes/that thappostoles were ioyfull that they were reputed wor thy to suffre dishonour before the worlde for the loue of god. And god hathe promysed nothynge els to his disciples in this worlde but payne & trybulacyon, as Chryst sayth in S. Jo. ye shal wepe & lament, & the world shal reioyce, and agayne in the worlde ye shall haue trybulacyon, but be of good chere, for I haue ouercome the worlde. Rom.14 Acte. 5. Joan.16

And there is not a more certayn synge a man shall be dampned then when he leade here an euyll lyfe, and hath alwayes prosperyte / for this prosperyte shall be his paradyse. On the contrary

parte

parte there is not a more certayne sygne of euer-
lastyng helth/then when a man lyueth iustly/and
hath alwaye an aduersyte/for that is it that god
sendeth vs for our synnes and our purgatory/or
so to make opē his glory ī our pacyence. And the-
fore shal the chrysten alwayes more reioyse whē
he suffreth aduersyte ⁊ trybulacyon then when al
thynge cōmeth prosperously vnto hym. For pro-
speryte in an euyll lyfe sygnyfyeth comonly that
god hath reproued the person/and it maketh him
to forget god, but aduersyte sygnyfyeth cōmonly
that god loueth the person and the person is war-
ned by trybulacyon and sufferaunce to call vpon
god for socoure. For as sayth saynt Paule. Hym
Hebre 12 that god loueth hym doth he chastyse/⁊ he scour-
geth euery chylde that he receyueth. For what is
the chylde that the father doth not chastyse? And
yf ye be out of the disciplyne and chastysement of
the whiche al the chyldren of god haue ben parta
Apoca. 3 kers/ye are then bastardes and not sones. And in
thapocalipsis speaketh god and sayth/ as many
as I loue I rebuke and chastyse. Also Salomon
Proue. 3 in his prouerbes sayth. Them that the lorde god
loueth he rebuketh. Therfore let none be sorye
when trybulacyon/malady/pestylence/or also the
deth it selfe cōmeth. But let hym always accorde
his wyll to the wyll of god/and suffre pacyently ⁊
ioyfully knowyng for trouth that it is al the wyl
of god our ryght good father. And let hym thank
hym that it hath pleased hym to make hī worthy
to suffre any maner trybulacyon for his sake/ as
dyd Job/⁊ Thobyas/and many other. For with
out doubt god knoweth what thynge is helth for
vs. And he that murmureth ⁊ grudgeth agaynste

god

god in tribulacyon is not a chrysten. For he byleueth not that god gouerneth and entreateth hym for his helth. But what are we ough els then erth in the hand of a potter, As sayth saynt Paule in this maner. O mā what art thou that doest thus murmure agaynste god? may the potte say vnto hym that made hym whye hast thou made me on this facyon? Nay. And as the potter may make suche a pot as he wyll of the erth / so be we in the handes of god. And we muste be content with all that god wyll do with vs: for we are his wethed we lyue or dye sayth saynt Paule. For this cause he that with a stedfaste faythe sufferethe and endureth pacyently all thynges & all tribulacyōs is a Chrysten. And this is the faythe & the stedfaste stone vpon the whyche the chrystente is founded. For in this doynge we beleue & truste stedfastlye that god is our Father and that he wyll not forsake vs: albeyt that nowe he do here chastyse vs For as I haue sayd there can be no more certayn sygne that god loueth vs: then when sorowe and tribulacyon happeneth vnto vs/ for all the scryptures of the newe testament promyse vs here nothynge but sorowe and sufferance. Rom. 9. Rom. 14

Of the most certayne waye, to come to saluacyon.

The v. Chappter.

THus must euery Chrystē know that none syns the time of Adā vnto this day hathe deserued euerlastyng lyfe by his good workes. And that none by his good workes shall deserue it. As wryteth saynt Paule to the He-

Hebre.7 brewes. The lawe hath brought nothynge vnto perfeccyon: wherfore all they do erre that thynke that then they ſhal be ſaued when they haue done manye good workes. And lykewyſe all they that thynke that they ſhall be dāpned when they haue done no good. For good workes make no man certayn that he ſhall be ſaued. And he that hathe done no good is not certayn that he ſhalbe damp ned. The workes can gyue no maner of certaīte. For the Phariſey that hadde done moche good which loked for great reward of god, was reproued & dyſpyſed. As wryteth Sa. Luke where the Luke. 18 phariſey thanked god that he was not as the other were/ extorcyoners/ vniuſt/ aducutrers/ nor as the publican was, and boſted hym ſelfe of his good workes. And the publicā had done no good & cōfeſſed mekely his ſyñes, was receyued of god vnto grace: for this cauſe to thyntent that euery mā may know that god hath no nede of our good workes for to ſaue vs withal. I wyl declare here fyrſt how we are iuſtifyed & obteyne helthe.

Fyrſt we muſt know that by the orygynall ſyñe we were made ſubiectes and ſeruauntes vnto the deuyll/ and none in the worlde mought helpe vs, for all mankynde was dettoures vnto god. And that worſe was we dyd not knowlege our myſery nor aſke ſocoure of god. Then whē there was no comforte nor meane to helpe vs and to deliuer vs agayne from the ſubiectyō of the deuyll. Our god almyghtye by his great mercye and goodnes of hym ſelfe hath wyllyngly ſuffred that his onelye begotten ſone Jeſu Chryſt was made mortall man for vs to thyntent that by his dethe (whiche he had not deſerued) he myghte bye vs agayne & delyuer

delyuer vs from eternal deth wherunto we were all subiectes. As wryteth saynt Paule sayng. yf it be so that by the synne of one man (that is to say of Adam) dethe hath reygned vpon manye / moche more the grace of god, & the gyft of grace of one man Jesu Chryst aboundeth vpon many. Rom. 5.

And to the Ephe. Blessed be God Father of our Lorde Jesu Chryst which hath blessed vs with a spirytuall benedycyō by his sone chryst. Thus is this grace come holy to vs from god of his goodnes/ & not by our meryti or good workes. For we dyd not knowlege our bōdage & subiectiō nor dyd not ones desyre to be delyuered from our mysery. Ephe. 2.

Then for as moche as the deuyll dyd set hāde vpon Chryste / to whome he had no ryght for by cause he hadde not synned, Chryste hathe gotten ryght vpon vs agaynst the deuyl & hath made vs fre & delyuered vs & we be made his heyres & all his glory is ours, as sayth S. paul. largely declare in all his epistels. This hath god gyuē vs without our deseruyng & we nede not to laboure for these thynges. For we haue all this all redy. As sayth S. Johñ. Behold what loue the Father hathe shewed on vs, that we shulde be called the chyldrē of god. And in the same chapyt. sayth he Derelye beloued are not we the chyldren of God This helth hath god geuyn vs wyllyngly by his sone Jesu Chryst. For Jesu chryst is become mā to satysfye vnto his father for vs, & to make our peace with his Father. As sayth S. Pau. we be iustifyed freely by the grace of god & by the redēpcyō of Jesu chryst. So is chryst made a mediator & a peace maker bytwene God the Father & man. As wryteth Saynt Paule vnto the Hebrewes. John. 1. Rom. 3.

Hebre.7 He may make them safe for euer that come vnto God by hym/ he is alway lyuynge for to pray for vs. Suche an hygh prest it becometh vs to haue/ which is holy/ harmles vndefyled/ seperate from synners and made hygher then heuenes. And by his deth it is graunted vs that we be Chrysten & chyldren of God. As wryteth Saynt Paule vn-
Gala. 3. to the Galathyans saynge. yee are all the chyldrē of God by the faythe whiche is in Jesu Chryste. And so moche as Jesus Chryste is made man, he is also made our brother. And seynge we be his brethren, we be also heyres of his glorye which
Rom. 8. he hath with his father / as sayth Saynt Paule vnto the Romaynes in the. viii. chapytre. which hathe not spared his owne sone / but hath gyuen hym for vs all: howe shall he not also gyue vnto vs all thynges with hym.

we are then sure that all is Jesu Chrystes is ours yf we can beleue it. Some man myghte demaunde. Hath god the father wyllyngly gyuen vs all this? hathe none deserued it? No truely. None hath deserued it. None by his deserupnge or good workes hathe enduced God to do this.
Hiere. 3. But he hath done it of hym selfe / & by his great mercy, as sayth the prophete Hiere. In a perpetual charyte I haue loued the, and therfore haue I had compassyon on the/ and haue taken the to mercye. And Jesu Chryste sayth in the gospell of
Jcna. 3. saynt Johñ. God hathe so loued the worlde that he hathe gyuen his onely sone / to the intent that who so euer beleue in hym shuld not perysshe but haue euerlastynge lyfe. As wryteth Saint Paule
Gala. 3. If a lawe had ben gyuē which myght haue iustyfyed/ the iustyce shuld haue ben treuly of the lawe

But

But the ſcrypture hath concluded all vnder ſynne to thentent that the promyſe ſhulde be gyuen vnto the byleuers by fayth. And vnto the Romayns Rom.7.
If god be for vs, who is he that may be agaynſt vs? as though he wold ſaye, None. For we haue receyued all thynge of god with his ſone Jeſus Chryſte. But what thynge haue we receyued? this lybertye frome the ſubiectyon of the deuyll/ that is remyſſyon of all our ſynnes/that is the ioye and glorye of the euerlaſtynge lyfe. And this hath god gruyn vnto vs by his ſone / as ſaynt Paule Hebre.9
ſayth vnto the Hebrewes. The bloude of Chryſt whiche by the holy ghoſte hathe offred hym ſelfe without ſpot vnto god/hath clenſed our conſcyences frome mortall workes for to ſerue vnto the lyuynge god. And therfore we haue no nede to labour by our good workes to get euerlaſtyng lyfe/ for we haue that all redy, we be all iuſtyfyed, we be the children of god. God hath gyuen vs al this of hym ſelfe without any of our deſerynge.

Some man wyll ſay. I wyll alſo do ſomwhat to thentent that I may be ſo moche the more certayne to be ſaued. All they that ſaye ſo, and all they that thynke that their good workes helpe any thynge/or profyte for to get the gyfte of ſaluacyon they blaſpheme agaynſte god / and robbe god of his honour/and ſpeke agaynſt the myght and goodnes of god, as wryteth ſaynt Paule. Gala.5.
yf ye be circumcyſed Chryſte ſhall nothynge profyte you/that is to ſaye/yf ye put any truſt in the lawe or in any workes/Chriſt ſhal not helpe you/ and yet ſayth ſaynt Paule in the ſame chappytre. who ſoeuer wyll be iuſtyfyed by the lawe is fallen out of the grace of god. How may the workes

Howe that by the onely

be more clere, wherfore all they do blaſpheme agaynſte the diuyne puyſſaunce that wyll any maner away deſerue by theyr good workes.

For this cauſe we muſt do our good workes, alwayes by loue to the profytte of our neyghboure and not for the neceſſyte of our helth. For by Jeſu Chryſte are we made ſure of the euerlaſtynge lyfe / as it is before ſayde.

They that by theyr workes wyll ſatyſfye vnto God, are agaynſte God / as though God were not puyſſaunte ynough of hym ſelfe without the helpe of our workes for to pardone vs of our ſynnes / & as though the Paſſyō of Chryſt were not vertuouſe ynough without our deſeruynges for to helpe vs to come to heuē. Therfore (ſay I) we muſt allonly and holly truſte in the grace of god / and not in our workes or els Chryſte ſhall nothynge profytte vs.

¶ Howe that by the onely grace of God / and by nothyng elles we are ſaued.

The ſexte Chappytre.

NOwe myght ſome man ſaye / I knowe well that God is myghtye ynoughe to ſaue me without my workes / but I can not tel whether he wyl do it, yf it be not that I lyue therwith all ryghtouſſye / peraduenture my good workes ſhall enduce hym to make me ryghtuous and to ſaue me, or elles he wolde not do it, All they that ſo ſay or thynke (as I haue ſayd before blaſpheme agaynſte the goodneſſe of God / as though God were not of hym ſelfe mer

selfe mercyfull and good ynough / except he were fyrste styred to mercye by our workes. Notwithstandyng that saynt Paule sayth that the ꝓmyse was not made vnto Abraham by the lawe, but by the iustyce of the fayth. And saynge also that of his propre nature he is nothyng els but goodnesse and mercy / as he hath alwayes taught and shewed when he was teachynge in the worlde. For he hathe neuer dyspysed nor lefte none dyscomforted of any thynge that any hath required of hym, but onely suche as wolde not byleue. Rom, 4.

Therfore thou must knowe at ones for all that by the onely grace of God we are saued. ☞ And God wyll not that thou put thy good workes or thy iustyce with his, pretendynge to helpe hym by thy workes / for he wyll do it alone / and wyll haue no maner of helpe. For he hathe no nede of the counsel nor of the dede nor of the workes nor of the iustyce of any other. For Saynt Paule sayth vnto the Ephesyans. By grace are ye saued thorowe fayth and that not not of your selues, for it is the gyfte of God and cometh not of workes leste any man shulde boste hym selfe. Howe were it possyble to speke more playnelye. And vnto the Rom. Beynge iustyfyed by fayth we are at peace with God. And Sa. Joh ñ sayeth He is the recõsylyacyõ for our syñes. The dethe of Jesu chryst & his iustyce are vertuous ynough for to take awaye all the synnes of the worlde. Ephe. 2. Rom. 5. 1. John. 1

Nowe myghte one demaũde/ why wyll god iustyfy vs & so saue vs of hym selfe? God dothe it to thentent that he make his goonesse & mercye more clere vnto vs, and more open / as wrytteth S. Paul to the ephe. God that is ryche in mercy

thorowe

thorowe the great loue wherwith he loued vs e-
uen when we were deed by synne/hath quyckned
vs with Chryst/by whose grace ye be saued/and
with hym hath reysed vs vp/and with hym hath
made vs sytte in heuenly thynges thorow Christ
for to shewe in tyme to come the excedyng ryches
of his grace in kyndnes towarde vs thorowe Je-
sus Chryst· Here seest thou by these wordes the
cause why god wyll do it alone, for yf god shulde
iustyfye vs/and shulde not do it by his goodnes/
but our workes had deserued it, and so shuld we
not nede to thanke god therfore/ but mought as-
crybe it to our selues, and vnto our workes. But
saynt Paule and all the prophttes do teache vs,
that we be iustyfyed and haue goten helth/by the
onely grace of god/and not by our deseruynges/
for we haue none. And as god wil that we do not
thanke/laude/or loue other then onely hym. Also
lykewyse wyl he not/that we serche els where or
of any other helth/but of him onely. For god wyl
be our helth and our sauyoure alone/and he wyll
not that we serche els where conforte/but in him
and of hym/and not in our selfe/nor in oure good
workes. And for this cause wryteth saynt Paule
vnto Tytus. But after that the kyndnes & loue
Titū. 3, of our sauyour appered vnto man/not of the de-
des of ryghtuousnes whiche we haue wroughte
but of his mercy/ he hath saued vs by the foun-
tayne of the newe byrth /and with the renewyng
of the holy ghost/which shede ouer vs aboūdant
ly, thorowe Jesus chryst our sauyour. And ther-
fore who soeuer thīke to haue deserued the kyng
dome of heuen by his ryghtuous lyfe, he robbeth
god of his goodnes, for god hath frely iustyfyed
vs

of hym ſelfe, and our lord hym ſelfe hath ſayd in the goſpell of ſaynt Jo. None may come vnto me excepte my father that ſent me drawe hym. And in another place, without me ye can do nothynge and god ſpake by the prophet Oſee. O Iſraell thy perdycyon cometh of thy ſelfe, alonely of me cometh thy helpe. And ſaynt Paule vnto the Romayns. The euerlaſtyng lyfe is not his that wyl or that renneth after it, but it is in the handes & wyll of god, to gyue it to whome he wyll by his mercy. Therfore erre all they that thynke that god oweth to them the euerlaſtynge lyue/or that they haue deſerued it when they haue done many good workes, for that thynge that god onely gyueth to whome he wyl/that wold they take from hym and plucke it out of his handes, & they yelde no thankes vnto god / as dyd ſaynt Paule vnto the Colloſſyans ſayenge. we gyue thankes vnto god the father/whiche hath made vs mete for to be partakers of the enheryteunce of ſayntes in lyght/whiche hath delyuered vs from the power of darknes/and hath tranſlated vs into the kyngdome of his dere ſone, in whome we haue redempcyon thorowe his bloude/that is to ſay /forgyuenes of ſynnes. Suche people get leſt of all/and are many tymes reprobate and forſaken of god. As the Phariſey which reherſed vnto god his good workes/as though he had not knowē them. But yf thou wylt haue the kyngdome of heuen. I cōſeyle the that thou truſt nothing in thy good workes/but that thou be exercyſynge thy ſelfe after thy power in dedes of charite & mercy to thy chriſten brother. So as our lorde techeth in the goſpel ſayng. whē ye haue done al that to you is cōmaū

Joan. 6.
Joan. 15
Oſee. 14
Rom. 8.
Col. 1
Luke. 18
Luk. 17.

ded/yet say ye be vnprofytable seruaũtes. Suche
1.Pet. 5. humble opinion and felyng muste a chrysten haue
yf he wyl be saued. For (as S. Peter sayth) God
resysteth always the proude/but vnto humble he
gyueth grace, for god loueth moche more a sy-
ner which humbleth hym selfe acknyng mercy/thẽ
one that thynketh that he is holy & that he hathe
done many good workes exaltynge hym selfe in
them/and thynketh that god oweth to hym the
kyngdom of heuen/bycause of his good workes.
For (as I haue sayd) god wyll saue none for his
good workes/but he wyl saue vs al by his mercy
to thentent that we shulde thanke hym for it/and
to thentent that to hym alone & to his name may
be gyuen all glory prayse & grace/and that all the
worlde may prayse and exalte the goodnesse and
Rom. 3. mercy of hym alone. For sayne Paule sayth that
the ryghtuousnesse that cõmeth of god/is decla-
red without the fulfyllynge of the lawe, and for
this cause wolde god suffre none to come in to e-
uerlastyng lyfe before the comyng of Jesus chryst
Rom. 3. neyther Abraham/Isaac/nor Dauid. For (as S.
Paule sayth) they all haue synned and lacke the
prayse that is the value before god, and this he
wolde also to the entent that bothe they and we
shulde also knowe that all they that haue obtay-
ned or shal obtayne helth, haue & shal obtayne it/
by the deth of Jesus Chryst/& not by theyr ryght-
uousnesse or workes, for yf any myght haue ben
saued by his workes / Abraham and Dauid had
come to heuen before the comyng of Jesu Chryst.
But god wolde not to the entent that we shulde
knowe that all our helth lyeth in the deth of Jesu
Chryste, whiche by his mercy he hath suffred for

vs/

vs. There is none other way for to come to euer laſtynge lyfe, but by Jeſu Chriſte crucyfyed for vs. And therfore we muſt put all our truſt in god alone, we ſhall take all our conforte of god onely callyng vpon his mercy i this maner. O our lorde god almyghtye, I poore ſynner confeſſe before thy diuyne puyſſaunce/that by my ſynnes I haue deſerued the euerlaſtyng deth of hell by thy great iuſtyce. But alwayes I take hope & conforte i thy godly promyſe wherby thou ſaydeſt in thy goſpel He that byleueth i the ſone of god ſhal haue euer laſtyng lyfe, for this cauſe I poore ſynner come to warde the dere lorde Jeſu Chryſt whiche arte the onely foũtayn of mercy/not truſtyng in my good workes(which be but ſtynkyng before the) nor in any worldly thyng but only in the alone/for thou alone art the way/the trouth & the lyfe, & I praye the that vnto me poore ſynner thou wylte do thy grace & mercy. Amẽ. So ſhall the chryſten hũble hym ſelfe & vnderſtande hym ſelfe/& of his good workes, for as ſayth Eſai/al oure iuſtyce is as it were the clothe of a woman ſuffervnge the flouxes. God hath ſaued none by his owne workes, but onely by his diuyne grace & mercy/as ſayth S. Paul, ye are ſaued by grace thorow fayth/& that not of your ſelfe. And yf it be by grace/ſayth S. Paul/then is it not by the deſeruyng of workes/ for then were grace no grace. Hereby thou mayſt perceyue that god wyl that our helth come of his grace & mercy/& not of oure deſeruynges. For yf any mã deſerue heuen by his workes/thẽ is it no grace or gyfte of god, but it is det & wages. And then god of hym ſelfe gyueth it not vnto vs, but we gette it as ſeruauntes that ſerue for wages,

John. 3.

Eſa. 64.

Ephe. 2.

Ro. 11.

And

And that can be by no meanes, for ſaynt Paule teacheth vs in many places that we be iuſtyfyed and haue optayned helth by the grace of god and not by our good workes/but by our fayth, for it is a gyfte of god/and not hyres or wages for laboure/to thentent that we ſhulde not eſteme that we had ſaued our ſelfes/ for ſaynt Paule ſayth/ when we were deed by ſyñe/he quyckned vs with Chryſt, wherfore we ſhall not glorifye in our ſelues/but in god alone, for god wyll not that we ſeche hym as ſeruaũtes. But he wyl that we ſhal loue hym as chyldren theyr father / and that we ſerue hym by loue without deſyrynge any thyng but to pleaſe hym, for he hym ſelfe hath ſayd vn to his apoſtels. I call you not nowe ſeruauntes, but frendes. And Chryſte hath ſayde by the prophet to his heuenly father, I wyl ſhew thy name to my bretherne. And agayne to his apoſtels. Call ye no man father vpon the erthe / for ye haue one father in heuen. And therfore hath Jeſu Chryſte not lerned vs to praye. Our lorde whiche arte in heuen, but our father/for we be his chyldren/and yf we be the chyldren of god we be his heyres/as ſayth ſaynt Paule.

Ephe. 1
Joan. 15
Pſal. 21
Mat. 23
Math. 6
Rom. 8.

¶ To whome the grace of god is gyuen. The. vii. Chaptre.

DE myght are, is this grace of god gyuen to euery body? Nay but it is gyuen to all them that byleue in Jeſu Chryſt in ſuche maner as we haue before declared and ſhall declare more playnely/they be the chyldren of god / as wryteth ſaynt Johan in the goſpell ſayng. Unto as many as receyued hym gaue

Joan. 1.

he

he power to be the ſones of god/ in that they byle
ued in his name. And as ſayth ſaynt Paule. He
that cometh to god muſt byleue that he is god, & Hebr.11.
that he is a rewarder of them that ſeke hym.
Therfore we haue ſayd that all the newe Teſta-
ment doth teche vs principally none other thyng
but fayth and truſt in Jeſu Chriſt. And therfore
the fayth is the foundacyon of chriſtendome. For
this cauſe yf thou wylt that the paſſyō and grace
of Chriſt be to thy ſocoure/ and profyte it beho-
ueth that thou byleue ſtedfaſtly without any ma-
ner wauerynge, to thentent that thou know that
it is all grace and not deſerynge, and that the
wordes and promyſes of god be very certeyn and
true. For god hath called vs his chyldren/ as S.
Paul ſayth. Bycauſe that ye are ſones god hath Gala. 4
ſent the ſpyryte of his ſone in to oure hertes cry-
enge Abba father. Then arte thou nowe no ſer-
uaunt but a ſone/and yf thou be a ſone then arte
thou alſo heyre of god by Chriſt/and ſo be we de-
lyuered from oure ſynnes and from the bondage
of the deuyl and made heyres of the kyngdome of
heuen, by the benefyte of Jeſu Chryſte.

He byleueth in god that putteth all his truſte
and hope in god/and in the iuſtyce of god/lyuyng
after his power accordyng to the rule of charyte
hauyng no maner hope nor truſt in the worlde/in
his good workes or good lyfe/but alonely in the
goodnes of god/and the merytes of Jeſu Chryſt
byleuynge certaynly that god wyll holde to hym
that he hath promyſed remyſſyon of his ſynnes/
and certayne of euerlaſtynge lyfe. He that doth
ſo is a true Chriſten/and byleueth ſtedfaſtly that
the wordes of god muſt nedes be true. Notwith-
ſtandynge

ſtandyng that accordyng to his workes he thynketh it a thynge impoſſyble. Neuertheleſſe he byleueth that he ſhall be ſaued without deſeruynge of any good workes/rather then the wordes of god & all thynges that they do promyſe ſhuld not come to paſſe/as wryteth S. Paule of Abraham whiche byleued rather that his wyfe which was barayne & out of thage of generacyon ſhulde conceyue a chyld/rather then the promyſe of god ſhuld not be fulfylled. And by this fayth was Abraham reputed iuſte before god & / not by his good workes. So it behoueth that euery chryſten do/all be it that it ſeme to hym impoſſyble to be ſaued bycauſe he hath done no good/he ſhall neuertheleſſe flycke ſtedfaſtly vnto the goodneſſe and mercy of god and vnto his worde, in ſuche maner that he doubte not in nothynge. For Chryſte ſayth in S.
Luke. 21. Luke. Heuen and erth ſhall paſſe/ but my worde ſhall neuer paſſe. Of this fayth wryteth S. Paule vnto the Romayns. who ſoeuer ſhall call ou the
Ro. 10. name of the lorde god ſhall be ſaued. He therfore that calleth vpon him on whome he byleueth not that may helpe hym/ loſeth but his labour. Therfore thou muſt fyrſte byleue in hym. And then yf thou call vpon hi with ſuche a fayth as we haue ſpoken of thou ſhalte be ſaued. Of this fayth ſpeketh alſo the prophet Eſaie/as recyteth vnto vs ſaynt Paule the electe veſſel of god i the forezayd
Rom. 10 chap. All that byleue in hym ſhal not be a ſhamed And agayn. yf thou cõfeſſe with thy mouthe that Jeſus is the lorde/ & that thou byleue with a perfayct hert that god hath reyſed Chryſt from deth thou ſhalte be ſaued. And the worde that Chryſte
Mar. 1. preached fyrſt as recyteth ſaint Mark was. The

tyme

tyme is full come/ & the kyngdome of god is euen at hande/repent & byleue the gospel. Of this faith wytneth lykewyse S. Joh. & they be the wordes of chryst vnto Nicodem⁹/as Moyses lyft vp the ser- John. 3.
pent i the wyldernes, euen so must the sone of mā be lyft vp that no man that byleueth in hym pe- ryssh but haue euerlastyng lyfe. God so loued the worlde that he gaue his onely sone for the entent that none that byleue in hym shulde perysshe, but shuld haue euerlastynge lyfe. And a lytell after he that byleueth in hym/shal not be condempned/ & a gayne in the same chap. He that byleueth on the sone hath euerlastyng lyfe/ & he that byleueth not the sone, shal not se lyfe/but the wrath of god a- bydeth vpon hym. By all these scryptures here mayst thou se that we be all the chyldren of god/ alonely thorowe fayth/ & this had god leuer pro- myse vnto vs bycause of our fayth then bycause of our good workes/to thentent that we shuld be so moche the more certayne of our helth. And ther
fore sayth Paul. By fayth is the enherytaūce gy- Rom. 4.
uē/that it myght come of grace that the pmyse be sure & stedfast to al the seede/for yf god had sayd who soeuer wyll do suche or suche workes shal be saued/we shuld euer haue ben incertayn whether we shulde haue ben saued or not, for we shuld ne- uer haue knowen whether we hadde done good pnoughe to haue deserued the lyfe eternall. But now god hath pmysed it vnto vs bycause of our fayth/by his fauour/not by our workes/ to then- tent that we be the more sure therof, for let vs by leue stedfadly & we may knowe for certayne that we be the chyldren of god. Not that we haue de- serued it, but bycause that he hath promysed it.

And

And it muste nedes be that the worde of God be true, for this cause yt we haue perfayte truste in god and byleue perfectly in hym, we shall be sure that we shal be saued. It was suche a fayth that
2.Ti.1. sayntt Paul had when he sayd. I knowe and am sure that he to whome I haue comytted and gyuen my gage to kepe it for me tyll that day. And agayne. I haue fought a good batayle, I haue
2.Ti.4. fulfylled my course, and haue kepte the fayth/ from henseforth is layde vp for me a crowne of ryghtuousnes whiche the lorde that is a ryghtuous iudge shall gyue me at that daye. Not vnto me onely, but vnto all them whiche loue his co-
1 Joan.3 mynge. And sayntt Johan sayth. Derely beloued now are we the sones of god, and yet it hath not appered what we shall be/we know that when he shal appere we shal be lyke him, for we shal se him as he is. This fayth had also S. Martyn at the houre of his deth/when he sayd to the deuyl why art thou here thou blody beest? thou hast nought in me, the seede of Abraham shall receyue me.

This suerty had lykewyse S. Ambrose when one asked hym yf he feared not the death? he answered why shulde I feare? seynge we haue one so good a lorde. For this cause must we loue the deth/and more desyre to dye and to be with god,
Phil.1 as dyd sayntt Paule, then to feare the death, for Jesu Chryste is ded for vs / to thentent that we shulde not feare to dye. And he hathe slayne the deth and hath destroyed the strength of death as
1.Cor.15 wryteth sayntt Paule sayeng. O death where is thy victorye, it is swalowed & brought to nought by victorye. And to the Phylyppyans. Chryst is
Phil.1 my lyfe, and deth is to me aduauntage.

How

¶ Howe that fayth bryngeth Charyte,
And Charyte Good workes.
The. viii. Chapytre.

NOwe myghte one aske / when I byleue
certaynly that I am the chylde of God
and that Jesu Chryst hath satisfied for
me vnto his heuenly Fraher / as sayth
saynt Paule to Tytū. whiche hath gyuen hym 1.Ti.2.
selfe a pryce & raunsome for all men. Then when
I byleue, nede I not to doo nothynge? Nede I
not to do no good? shal I not then kepe the com-
maūdementes of God? Herken what S. Paule
answereth. The fayth (sayth he) worketh by loue Gala.5.
Then whē thou thus byleuest without doutynge
that is to say thou arte the sone of God / and that
God hathe so made the great & ryche, thou shalte
thynke thus in thy selfe. Beholde, nowe God
hath made me his chylde enherytour of his glory
and brother of Jesu Chryst, hath gyuen me per-
don of all my synnes, and I shall shortly be with
hym in the euerlastyng lyfe whiche he hath gyuē
me without deseruynge it. what thynge shall I
do agayne to God by loue & kyndnesse for all this
that he hath gyuen to me? As sayth the Prophet
Dauid / what shall I yelde to God agayne for all psal.115.
that he hath gyuē to me? when a person speketh
thus in hym selfe consyderynge & beholdynge the
great goodnes and mercye of God / then cometh
& encreaseth the loue of god in hym by the fayth,
bycause that he byleueth surelye that God hathe
thus made hym great and ryche. And after
that the loue is thus entred and enchausted in the
herte of the person. that it maketh hym to suffre
and bere all thynges & maketh hym to laboure to

thynke & to do all that he thynketh wolde please God/ without regardyng any thyng but the loue of God. As sayth saynt Paule. Loue suffreth all
1.Cor.13 thynges/ loue doth nothynge in vayne. And he that hath suche a loue towarde God / all that he doth is agreable to God, ye when he gyueth but a droppe of water for goddes sake. As wryteth Sa. Mathew. For loue in God can not synne / all that he doth is well done. For the holy ghoste that hath put this charyte in vs can do no euyll. And yf of aduenture by suche a good entent one dyd any euyll by errour this euyll shuld be perdoned incontynent & reputed for good, by the good entent and loue that he hath towardes God.
Math.6 For Chryst sayth in the Gospell. If thyne eye (that is to say thyne intencyon) be symple & applynge to good, all thy bodye that is to say all thy operacyon shall be lyghtened and good. And sait
Rom.8. Paule sayth. we knowe that vnto them that loue God all thynges worke for the best. All they that are constante in this fayth & charyte are the chyldren of God and please God. As wytnessyth S. Peter in the actes of the apostels. Of a truth I perceyue that God is not pcyall, but in all people he that feareth hym & worketh ryghtuousnesse is accepted with hym. For God nedeth not our workes whē he thus hath our hertes albeyt that suche a loue can not be ydell.

This loue cometh to vs (as I haue sayd) by fayth / when the person byleueth surelye that
☞ he is the chylde of God. It nedeth not that suche a person be cōstreyned to do good workes by any cōmaundemētes. For the loue of God dwellyng in hym can not be ydell. For loue (as sayth saint Paule)

Paule) suffreth longe & is courtyes/loue enuyeth not/ loue is not crauynge/ loue swelleth not/dea-leth not dyshonestly / seketh not her owne/ is not prouoked to angre/ thynketh not euyll/ reioyseth not in iniquyte/but reioyseth in the truthe/ suffe-reth all thynges/ byleueth all thynges/ hopeth all thynges. ☞ Suche a loue or charyte bryngeth a person to good workes / and not good workes a pson to suche a loue, or to suche a fayth & truste in God. These workes sprynge out of fayth and not fayth out of these workes. For fayth bryn-geth loue and loue bryngeth good workes. 1.Cor.13

Lyke as though there were a ryche man with out chyldren or heyres which myght take a poore begger out of the strete & make him his heyre of his goodes. This poore man beynge thus made great & ryche/ yf he wolde be thankefull (as it be-cometh him to be) shuld serue his lorde or mayster (which had thus exalted hym & made hym ryche) truely & with great loue / ye & yf he ones myght knowe the wyll of his mayster / he wolde not de-ferre the doynge there of tyll he were commaun-ded, but he wolde do all thynges by and by of his owne courage for the loue or charite that he hath towarde his mayster without cōmaundement.

Beholde, this poore man so exalted hath not deserued by his workes nor by his seruyce that this ryche man shulde so make hym his heyre/but the ryche man hathe made hym his heyre of his owne goodnes without that the poore man had in any maner of wyse deserued it / & the seruyce that this poore man doth afterwarde cometh of loue & kyndnes/ for he knoweth & byleueth surely that he is heyre of the goodes of his lorde before

that he do any ſeruyce. And for becauſe that he
byleueth that the ryche man wyll kepe promyſe
with him/ he begynneth to loue hym by the meanes
of this fayth. And ſo when he loueth hym / he
dothe to hym wyllyngly and with good herte/all
the ſeruyce that he can / and fulfylleth ioyfully
his commaũdementes & all by loue/ and the more
labour & ſeruice that he can do for his good mayſ-
ter the more great pleaſure he taketh.

So it is of a good Chryſten/ for when he was
yet enemye of God by the lyke of Adam/ he was
accepted of god before he deſyred it, and before
that he had in any maner of wyſe deſerued it.
Thus hath god made vs his chyldrẽ and heyres,
without our deſeruynge. Then when we byleue
this ſtedfaſtly, this fayth bryngeth loue in to our
hertes, ſo that we begynne to loue God becauſe
that he hathe made vs ſo great & excellent. And
when we ſo loue hym we kepe his cõmaũdemen-
tes by loues & do al thynges with good wyll. As
John.14 fayth Chryſt in S. Johan. He that loueth me ke-
peth my cõmaundementes. And ſo kepe we all
thynges whiche we thynke agreable to God and
nothynge is to heuy for vs. And as fayth faynt
Rom. 5. Paule, we reioyce in tribulacyon for we know
that tribulacyon bryngethe pacyence / pacyence
bryngeth felynge/ felynge bryngeth hope/ & hope
maketh vs not ſhamed/bicauſe the loue that god
hath vnto vs is ſhed abrode in our hertes by the
holy ghoſt, which is gyuen vnto vs / pleaſant, &
Mat.11. eaſy to bere/ ſo that after the worde of Chryſt in
the goſpell his yok is eaſy & his burthen is lyght.

Acts.5 This fayth and loue hadde the apoſtles (as
wryteth fayne Luke) when they de parted from

before

before the Judges they reioyced that they were made worthy and able to suffre shame and dyshonoure before the worlde for the loue of Jesus Christe. This charyte had sayntt Paule when he sayd vnto the Romaynes. who is he that shall seperate vs from the loue of God? shall tribulacyon/ or anguysshe/ or pleculyon/or hunger/ or nakednes other parell / or swerde? we be sure that nether dethe nor lyfe/nether aungell neyther rule/ nor thynges presente, nor thynges to come / nether heyght nor depnes/ neyther any other creature shall be able to seperate vs frome Goddes loue whiche is in our Lorde Jesu Christe. Rom. 8.

But I aske the nowe wherby it is that thou knoweste that thou art the chylde of God? by the seruyce that thou haste done hym? Nay. wherby then? by the sayth wherby thou byleueste the worde of God which sayth that thou arte the chylde of God before thou begynneste to serue hym. As sayth Sait. Paule Thy seruyce & thy workes haue not gyuen the thy sayth and truste wherbye thou byleueste that thou arte the chylde of God & his heyre / for thou haddeste that or thou dydeste hym any seruyce. But bycause that thou byleueste stedfastly that god hath made the so gret by this sayth begynneste thou to loue hym. And when thou louyste hym so / thou doeste hym all the seruyce that thou knoweste is agreable vnto hym. Thou obeyest his commaundementes, alwayes humly knowlegyng thyn imperfectyō, acrybyng all that thou doest vnto God, for els as sayth S. Pa. If our herytage came of the lawe/the sayth were but in vayne & the promyse of none effecte. Rom. 4.

Beholde, nowe seest thou that we do not de-

ſerue the euerlaſtynge lyfe by our good wozkes. Foz God hath promyſed it vnto vs all ſurely be-foze that we began to do good wozkes, wherfoze thou muſte knowe and byleue that good wozkes make none ſure that he ſhall be the chylde of God & his heyze. But contrarywyſe the fayth & truſte that thou haſt in God (wherby thou byleueſt ſted faſtly that he hath made the his ſone) maketh the to ſerue God and to kepe his cõmaundemẽtes by loue, wherfoze all they are abuſed (Theologyãs and doctoures) that ſaye that certaynte oz hope procedeth out from good wozkes. Foz cõtrarylye/ out from the certaynte & from the fayth (wherby thou bleueſt the goodnes that God hath done to the) cometh the good wozkes, that is to ſay whẽ thou bleueſt, thou begynneſt to loue/ & whẽ thou loueſt, thou doeſt that God wolde haue done.

¶ Howe that we ſhall not ſerue God foz hyzes oz wages.

The.ix. Chapytre.

THe wozkes done in ſuche fayth and charyte be alonelye pleaſaunt vnto God, and wozthye to be called good wozkes. Foz they are the wozkes of the holy ghoſte that dwelleth in vs by this fayth. But they that are done by tedyouſnes & euyll wyll/ foz fere of hell oz foz deſyre of Paradyſe/ are none other thynge but ſhadowes of wozkes makynge ypocrytes. The ende of our good wozkes may leke nought but to pleaſe God, knowlegynge that yf we doo neuer ſo moche we can neuer do our duetye. Foz they that foz feare of hel oz foz the ioyes of heuen

do ſerue

do serue God, do a costreyned seruyce which god wyll not. Suche people do not serue God by cause he is theyr God & theyr Father / but by cause he is ryche & for to haue parte of his rychesse / they desyre not God but his wayes & rychesse / that is to saye, they serue for none other purpose but to haue theyr rewardes / & for to auoyde his punysshyons. And suche people are as it were hyred men and waged seruauntes and ar not chyldren for the seruyce they do is but for wages and hyres.

But the Chyldren of God serue theyr Father for loue, for they knowe the goodnes that god hath done to them alredy in that they byleue that god hath made them his chyldren & heyres. For saint Paule sayth, ye are all the chyldren of God by the fayth whiche is in Jesu Chryst. And agayne, For asmoche as we are chyldren God hath sent the spyryte of his sone in to our hertes cryenge, Father, Father. Thou arte then nowe no seruaunt but a sone. And yf thou be the sone / thou arte also heyre of God by Chryste / as sayth saint Paule vnto the Esse. ye are all the chyldren of lyght and chyldren of God. Then the chyldren of God (that is the true chryste) do not desyre to get the herytage by theyr seruyce / for they knowe by the sure promyses of God (which they do beleue) that God of him selfe hath purely & lyberally gyuen it to them alredy. As when a burgeys hath a seruaũt & a sone. The seruaũt serueth his mayster & dare not offende hym for feare of losynge of his wages which he attendeth for / for he serueth for wages / & after he hath the he leueth his mayster and asketh no more of hym / for he demaundeth but his money whiche he hath receyued alredy.

Gala. 3.

Gala. 4.

1. Tess. 5

The

The sone of the house serueth his father/and kepeth his cōmaūdementes, not to haue wages/but for loue that he hath vnto his father. For he knoweth the goodnesse that his father hath done to him/and that he is the heyre of the goodes of his father. And knoweth that he shall euer dwell in
John. 8. his fathers house/ as sayth saynt Jo. And therfore doth he lyberally the wyll of his father bycause he wyl not angre hym. So must euery chrysten serue god / and kepe his cōmaundementes by true loue and not by hope to get for his seruyce euerlastynge lyfe/or the herytage of his heuenly father, but knowlegyng alonely that god hath gyuen hym that al redy/and that he hath made hym his heyre before he requyred hym. So shall he serue hym by loue declarynge that god is all good/ and to shewe that agaynste his goodnes he wyll not be vnkynde.

¶ How that we dysheryte oure selues by our dysobedyence The.x. Chapytre.

NOwe muste euery chrysten man knowe that alonely they that by suche loue serue god, be the chyldren of god/his heyres and shall be saued. For he that gyueth not thankes to god/and loueth hym not on this facyon/for the goodnes that god of himselfe hath wyllyngly done vnto him is cause that he is not thy chylde of god / and maketh hymselfe vnworthy of all the promyses of god.

Lykewyse as thoughe there were a man that had goten some great ryches by his labour / and that he hath two sones. The two sones be heyre

egally

egally lyke nygh vnto the goodes of theyr father and the herytage of theyr father belongeth egally vnto them/for they be both sones. But yf the one be rebell & disobedient to his father/and to do him dyshonour after that he come to thage of discreacyon/ by suche meanes may he be cause of dysherytynge of hym selfe/he is naturally sone & heyre to the goodes as well as his other brother/but he dysheryteth hym selfe by his cupyll lyfe.

So are all persones the chyldren of god, and bought agayne by Jesu Chryste/but they that rebell agaynst god/and obey not vnto his cõmaundementes dissheryte them selues bycause of theyr dampnacyon. God wolde wyllyngly haue saued them/for he dyd promyse to them (amonge other) the herytage of his kyngdome and hadde made them his chyldren/but they dampne them selues. They are the chyldren of god / as concernynge goddes behalfe / but they are allwayes dampned bycause of theyr dysobedyence.

yet somtyme god calleth suche people his frendes, not that they be so/but bycause they mought haue ben so. As he sayd vnto Judas. My frende why arte thou come hyther? And vnto hym that came vnto the weddynges/my frende howe arte thou entred here not hauynge the weddynge garment. Beholde he is called frende/and yet neuertheles he suffreth hym to be cast in to darknes/he had ben the frende of god/yf he wolde haue consented to the wyll of god. Sayut Johan sayeth Therr is now many Antechrystes/they went out from vs, but they were not of vs/for yf they had ben of vs / they had bydden with vs. So be all people the chyldrē of god/but there be many that

Mat. 26

Mat. 22

1. John 2

make them selues vnworthy and departe them selues from god. The other sone that abydeth with his father is a sone, and abydeth a sone and heyre bycause he is obeysaunt vnto his father. He hath not deserued by his good lyfe and obedyence the possessyon and goodes of his father / but he hath onely ben well ware that he hath not lost them by disobedyence, for the father may saye. dere sone it is true that thou hast kept to the best of thy power my cõmaundementes, notwithstandynge thy goodnes had neuer made the ryche yf I had not goten it. Then lykewyse all thoughe that we had kepte the cõmaundementes of god neuer so streytly it shulde profyte vs nothynge yf it were not that Jesu chryst had obteyned for vs the lyfe eternall before of his heuenly father by his deth. Our goodnes or iustyce shulde profyte vs nothynge yf Jesus Chryste had not laboured Hebre.7 for vs. For as sayth saynt Paul. The lawe hath brought nothynge to perfection. The Jues kept the cõmaũdementes & the law of god/yet they coude not come vnto heuen. It was nedefull that Jesu Christ must fyrst dye for them. Lykewyse can not we be saued by our workes, our helth is come to vs of god/for if by our workes we may get helth then muste we nedes saye that Chryste is deed in vayne/as sayth S. Paule. ye yf workes mought haue saued Abraham/Isaac/Jacob/Dauid/and many other Jues had be saued (as we haue sayd before the natiuyte of Jesu chryst for they kepte better the cõmaũdemẽtes of god then we do. But god wil do it alone to thentent that none glorifye or boste hymself therof/& that to hym alone and to none other be gyuẽ al honour & glory for euer. am

For

For as wryteth sayne Paule. The scrypture concludeth all thynges vnder synne/that the promyse by the fayth of Jesus Chryste shulde be gyuen vnto them that byleue. For this cause when the persone knoweth surely that god hath made hym the chylde of euerlastynge lyfe, by his death before he had deserued it / he wyll do agayne to god all the seruyce that he can thynke/and all by loue and kyndnes shewyng that he wyl not be vnkynde/not to get any thynge of god/ but bycause he is his good father/and that he hath receyued all thynges of hym. For we haue now all redy al that wherfore we muste serue god. For he hathe made vs his chyldren/ and his heyres / whyle we were his enemyes/and before that we knew hym as we haue many tymes before sayd. And herein lyeth the deseruynge of the chrysten fayth/that thou byleue certeynly that thou arte the chyld of god/and that thou kepest his cõmaundementes bicause thou knowest and byleuest stedfastly that he hath so made the ryche & great/and that thou seruest him by this fayth as a good chylde his father. For the chylde doubteth not / but byleueth stedfastly that he shal haue the substaunce of his father/and bycause he byleueth it stedfastly he laboureth for to incertayne it. So shalte thou byleue without doubtyng any thynge that thou art enherytoure of heuen. And therfore shalt thou do thy diligence to kepe that herytage to the honour of thy father. Thou shalt beware thou angre hi not/but thou shalte thanke hym ofte bycause he hath gyuen the this heuenly herytage. galath.3

Beholde now seest thou well before thyne eyen how moche we are bounde to thanke/prayse and

seruе

ſerue god/and to kepe his cõmaundementes/and to kepe vs from ſynne/and to do many good workes of fayth by very loue.

Of two maner people lyuynge in this worlde. The.xi. Chapytre.

There are in the worlde two ſortes of people/good and euyll/and be compared to the two theues that ſuffred on the croſſe with Jeſu chryſt/the good are betokened by the theſe on the ryght ſyde/whiche aſked pardon/and they be they that knowlege them ſelues wore ſynners/and fele mekely of them ſelues/ as
Luke. 18 dyd the wore publycan that durſt not lyft vp his eyes toward heuen/for they know that they haue not kepte the cõmaundementes of god ſo ſtreytly as they were bounde. They percey̆ue alſo that though they thynke to kepe them neuer ſoo well they fele them ſelues fallyng alwayes in detractiõ/ in haſtyneſſe/in angre/in ydle wordes/ in inſydelyte and in lacke of loue/ al be it that ſuche folke do moche good/yet they̆r conſcyence is not content and in reſt/but as concernynge them ſelues euer in ſorowe. For they knowe that they muſte appere before the ryghtuous iudge/before whoſe
Ps. 142 face/as ſayth the Pſalmiſt/ ſhall none lyuyng be iuſtyfyed/yf we ſhulde be iudged after our deſerunynges. And therfore come they and caſte them ſelues proſtrate before the mercy of god/and ſaye
Luke. 23 with the theſe on the ryghte ſyde. Lorde haue mynde on me, when thou comeſt in to thy kyngdome. Thou haſt cõmaunded me many thynges and I percey̆ue in my ſelfe that I am fraple and can not entyrely kepe thy cõmaſidementes though

I loke neuer so well therto. Neuertheles I know that thou nedest not my good wozkes. Seynge it is so that thou hast so moche loued me that thou woldest suffre death foz me/when I dyde not yet knowe the/ it was yet thyne enemye. I haue truste vnto the my moost mercyfull god that thou wylt not suffre hym to perysche foz whome thou haste shedde thy bloode. Foz I knowe that thou arte a lozde almyghty, that madest all thynges in heuen and in erth. And I knowlege and wozshype the/ I am certeyne that thou wylt not dampne me. Al be it that I haue not deserued heuen by my good wozkes I know and byleue that thou hast satysfyed foz me/when thou dydest suffre death on the crosse. Thou hast bought me agayn with thy precyous bloode/and I am thyne/the denyll hath no ryght in me. Neuertheles yf thou wylt dampne me o mercyfull god thou mayst well do it ryghtuously, foz I am thyne/and thou mayst do with me all that thou wylte, I am thy creature. Thy wyll be fulfylled in erth as in heuen. yet alwayes to thentent that thy dolozous passyon be not loste in me, I pray the o my moost mercyfull lozd Jesu Chryst/that thou wylt receyue me in to thy grace as thou hast done the good theke/I know that I am not wozthy/and that I haue not deserued it. But to thentent that thy gret mercy may alway be the moze manyfest/vnto the augmentacyon of thy glozy, I requyre the o god most puissaut/that thou wylte not put me a backe out of thy syght. Foz thy onely passyon is myghty ynoughe foz to saue me / withoute my good wozkes, Foz yf I mought deserue the lyke euerlastyng by my good wozkes, it shulde seme that thou haddest suffred Math.6

thy

the thy paſſion in vayn & that thou hadeſt dyed on
croſſe in vayne. Seyng therfore that thou ſurely
art ded for me and for all the worlde / not for thy
ſelfe, why ſhulde I thē be loſte O gracyous Jeſu
Chryſte Saue thou me/ for thou art all good/ &
mayſte ſaue me/ for thou mayſte all thynges.
Therfore I know no remedy but to come to thy
great mercye/ and I proſtrate at the fete requyre
of the pardon of all my ſynnes. All they that of
an entyre herte do thus truſt in god/and truſt ſted
faſtly that god wyll ſaue them,it ſhall come vnto
thē according to theyr fayth. And this is the moſt
certayne and the moſte ſure waye for to come to
heuen and to the lyfe eternall/ that euery one for-
ſake hym ſelfe, and put all in the hande of God /
alwayes doyng his beſt to kepe the cōmaūdemen
tes of god/ & to lyue according to the teachyng of
the goſpel/ & al togyther diſtruſtyng of hym ſelfe.

The other that are ſygnifyed by the theſe on
the lyfte hande are they that put all theyr truſt in
theyr good workes. They go dayly to the church
they kepe and halowe all the feſtfull dayes / they
faſte ofte / they here maſſe dayly. And when they
muſte dye they truſte in theyr good workes / and
thynke that God oweth to them the kyngdome
of heuen and that that they them ſelues haue de-
ſerued it. Theſe maner of people are ſoneſte
dampned / for they knowlege not that god hath
catyſtyfyed for them/but make them goddes of the
workes of theyr handes, countynge therbye that
they haue deſerued heuen/ for that thing is euery
manes god wherin he putteth his truſt. This is
one of the greatteſt errours that is in chryſtēdom
for yt a mā might ſaue hiſelf by his good workes

Chryſt

Chryst were deed in vayne/as sayth saynt Paul. Sayut Johan Baptyst/Abraham/Isaac/and Jacob / with many other Patryarkes haue lyued moche moze holyly then euer we shall lyue. yet coude they neuer by theyr good wozkes come to heuen. It was nedefull that Chryste shulde fyrst come to suffre death foz theym / that his passyon shulde saue them/not theyr wozkes/but the fayth and trust that they had in goddes promyses/wherby they byleued that Jesu Chryst shuld come/and shulde delyuer them. galath. 2

But I do not saye these wozdes that the good wozkes done in fayth shulde be euyll. No I do counsell all the wozlde to do many good wozkes pyncypally the wozkes of loue & mercy towarde theyr neyghbours/in socouryng them in all theyr necessytes onely foz the loue and honoure of god/ without sechynge any other thynge / and that he shulde so laboure frely and with a ioyous herte/ to obey vnto the commaundementes of god and counseyle of the Golpell/ doynge the wozkes that be comprysed in the holy scrypture/and not them whiche the couetuousnesse of the Pharyses haue deuysed.

But to do these wozkes and to thynke to deserue euerlastynge lyfe/and so to put his truste in them/is to lyue as do now at this day the Jewes and very Idolaters. Foz god wyll haue the hole herte/and wyll not that it be fyxed on any other thynge / but in hym alone. ye he wylleth that all that we doo in this lyfe / shall be none other thynge but a token of kyndnesse/and gpuynge of thankes of that we haue receyued of hym, foz yf we haue stedfast fayth and trust in hym alone/

we

we haue nowe receyued and be sure of that/that suche tedyous and wery workers wolde get / as we haue sayd before and wyll saye more playnly And all suche scrypulous doers of good workes/ and therin sekynge theyr helth / and trustynge in them that thynke they shall be saued when they haue slayne no man/and when they haue drawen no man to syñe and therupon puttyng theyr trust be klye vnto the pharysey of whome Chryst speaketh i the gospell/whiche rehersed his workes for to haue prayse/and reproued the more humble publican knowledgyng his faute and askyng ꝑdon.

Luk. 18. It were better for the a thousande folde that thou haddest ben a synner and neuer done good dede/and that thou knowlege thyne offences and euyl lyfe vnto god/askyng mercy with good hert lamentynge thy synnes / then thou haddest done suche good workes and in them to put thy trust/ thinkyng therfore that god were boũde vnto the There is nothyng(whiche after the maner of spekynge)byndeth god but ferme and stedfast fayth and trust in hym and his promyses/for god requireth not pryncypally our good workes/for he nedeth them not/but he desyreth our hertes and all our entencyon to seke in all thynges nothyng but his honoure. And that we truste not in our workes/ but (forsakyng our selues) all holly in hym and not in our deseruynges. For we can shewe vnto god no greater honour then fayth ⁊ trust in hym / for who so euer dothe that, he confesseth that God is true/ good/ myghtye/ ⁊ mercyfull. And when we syñe it is not the worse vnto God. we mynysshe not his glory by our synnes, for his glorye can neyther be augmented nor mynysshed

for asmoche

for almoche as it is infinyte. And for bycause that we can do no maner hurt or annoyſaūce vnto god by our ſynnes therfore it is lyghtly appeaſed this ſtondyng that with an entyer herte without any faynynge we knowlege our defaute and demaunde humbly pardon. And lykewyſe when we do any good we do not encreaſe his glorye by oure workes for god abydeth alwayes one. All the daunger that there is in our ſynne is the euyll example that we gyue to oure neyghbour in that we hurte hym therby dyſpyſynge the good counſel of our lord god which he hath gyuen vs in his holy cōmaūdemētes/ for bycauſe we are vnkynd agaynſte the great grace that he hath done vnto vs, whiche is a thynge horryble and worthy of eternall punyſchement bycauſe that it is infinyte & eternall (the holy cōmaundemēt) agaynſte which we haue offended. But bicauſe his proper nature is good and merryfull he pardoneth all theſe that confeſſe hym to be ſuche. Therfore loueth God better a ſynner repentynge & aſkynge pardon of his ſynnes then he doth a worker of good workes proudly boſtynge hym ſelfe/ & truſtyng in them. For (as it is ſayde) God hath loued better the publican then the phariſey and ſhewed more loue vnto the more open ſynners then to the phariſeys and ypocrytes to whome it ſemed that they had fulfylled the cōmaūdemētes of god/ and that god coude nothynge demaunde of them.

For they reproued Jeſus Chryſte that he was frende of the ſynners and that he ete among them. Math. 9
Our lorde demaundeth nothyng but the hert and when he hath the hert/ he regardeth not whether we faſte/ pray or here maſſe/ or whether we here

blewe ablte or graye. For all ſuche outwarde thynges are indifferent before god. when our hertes are ruled in god accordynge to the doctrine of the goſpell / it is all one what thynge we do / for we haue alwayes loue/ which teacheth vs what thyng we muſte do/ or leue vndone/ for loue doth nothynge in vayne.

For this cauſe an humble herte not abydyng vpon his good workes though he do them, but puttyng all his hope and truſt in god & foūdyng hym ſelfe vpon his goodnes/ grace/ & mercye by leuynge ſtedfaſtly that god hath all ſatyſfyed for vs and that of hym ſelfe / he hath iuſtyfyed vs & gyuen helth, dothe purely and lyberally without demaundynge any wages all the ſeruyce & all the good he can alwayes knowlegyng himſelfe to be dettour vnto god and aſkynge grace. Suche an herte is onely pleaſaunt vnto God.

Some myght now ſay. I byleue well all this that I am the chylde of God / And I muſte ſerue god by loue & kyndnes in knolegyng onely by my ſcruyce the goodnes that he hath done vnto me, but what ſhall I do for the better? howe ſhall I thewe vnto god my kyndnes & loue? Albeit that we haue oft touched this matē before yet we wyl declare in the Chapitre folowynge more playnly the thynges that ſhal be ndefull to this purpoſe.

Of good workes & by what meane they are moſt pleaſynge to God. The xii. Chapit.

For aſmoche as I haue moche ſpoken of the fayth and truſte in God to the intent that the euyll & peruerſe (which interpyete & take all thynges to the worſt & corrupt them)

them) ſhall not ſaye that I do letne and counſell you to do no good wozkes I wyl now ſhewe you what ye ſhall do. I haue many tymes ſayd that fayth bzyngeth charyte/ and charyte good wozkes. Foz yf thy fayth enduce the not to do good wozkes/ then haſt thou not the ryght fayth/ thou doeſt but onely thynke that thou haſte it. Foz as ſaynt James ſayth. Fayth without wozkes is deed in it ſelf. He ſayth not that it is lytel oz feble but that it is deed. And that that is deed is not. Jacob. 2

Therfoze where thou arte not moued by fayth vnto the loue of god/ and by the loue of god vnto the good wozkes, thou haſt not the fayth, but the fayth is deed in the/ foz the ſpiryte of god that by fayth cometh in to oure hertes to ſtyze vp loue can not be ydell. Euery one doth as moche as he byleueth, and loueth as moche as he hopeth. As ſayth ſaynt Johan in his Epyſtle. He that hath this hope that he is the ſone of God puryfyeth hym ſelf as he is pure. He ſayth not he that puryfyeth hym ſelfe hath this hope/ foz the hope muſt come befoze predige frō the fayth as it behoueth that the tre muſt fyrſt be good which muſt bzyng fozth good frute. Thē it behoueth to know fyrſt that we are the chyldzē of God & after to labour. 1 Joan. 3

But what ſhall we do? we ſhall do and lyue ſo with our Chzyſten bzetheren/ as Chzyſte hath lyued and done with vs, that is to ſaye as Jeſu Chryſte hath offred hym ſelfe to vs and foz vs ſo muſte we preſente and gyue our ſelues as it were a Chryſt foz to ſerue them/ and to ſocoure vnto theyz nede. As wzyteth ſaynt Paule to the Phi. Phi. 2.
Let the ſame mynde be in you the whiche was in chryſt Jeſu/ which tzynge in the ſhappe of man &

thought it no robbery to be equall with God.
Neuertheleſſe he made hym ſelf of no reputacyō
and toke on hym the ſhappe of a ſeruaūt & all for
our profyt. And ſo muſt we helpe ſerue & conſoꝛte
one an other as Jeſus Chꝛyſt hath done with vs
we may not ſeke our owne profyt auaūtage oꝛ
honour but all thynges profytable to oure neygh
bour alwayes myndefull to pꝛocure the honoure
of god and that in all thynges we helpe our chꝛy-
ſten bꝛother, foꝛ ſo warneth vs ſaynt Paule that
none ſeke his owne pꝛofyt but his neyghbours &
that all that we do be vnto the honoure of God/
we muſte ſet befoꝛe vs the lyke of Jeſu Chꝛyſt as
a rule of all thynge that is expedyent foꝛ vs to do
oꝛ to leaue vndone/ we muſt take payne to folow
hym in mekenſſe / in loue/ in ſwetneſſe & in com-
paſſyon. And to lyue ſo with our neyghboure as
Jeſus Chꝛyſte hath lyued with vs.

Foꝛ Jeſu Chꝛyſt was not boꝛne foꝛ hymſelfe/
noꝛ hath not lyued here foꝛ hym ſelfe/ but foꝛ vs.
He ſought not his owne honour but his heuenly
fathers. Lykewyſe ſhalte thou not ſeke that is
pꝛofytable to the but couenable vnto thy neyghe-
boure. Jꝭ teacheth vs S. Paule in all his Epy-
ſtels and namely in the fyꝛſt vnto the Coꝛinthyās
Coꝛ. 10 I ſeke not (ſayth he) that that is neceſſary & pꝛo-
fytable vnto me, but that that is profytable to
many to the intent that they ſhulde be ſaued.
Ephe. 4. To the Epheſiās. He that robbed let hym robbe
nomoꝛe but labour rather with his handes & that
is good/ to thintent that he haue wherof to gyue
to hym that hath nede. And to the Galathyans.
Gala. 6. Bere (ſayth he) eyther of you others charges &
burdens & ſo ſhall you fulfyll the lawe of God.

And

And foz bycause that we speake now of good wozkes. It muste be knowen that we muste doo good wozkes foz our selues, & some foz our chzysten bzetheren/but all foz the loue of God. Them that we shall do foz our selues teacheth vs saynt Paule saying that we muste mozthyfye in vs all euyll desires/ & all carnall operacyons as vnclenes couytyce/ wzathe/ blasphemye/ detractyō/ pzyde/ and other lyke vyces. And vnto the Romayns. Col. 3.

That synne reygne not in youre mozthall body/ (that is to saye(albeit that we can not lyue with out the mocyō of suche euyll desires we shall not suffre them to rule in vs/ but shall mozthyfy them in resystynge them. Rom. 6.

what we shulde do foz our chzysten bzetheren teacheth vs lyke wyse Saynt Paule saynge. Serue ye one an other by loue and bere ye one an others burthen. Foz Chzyste cōmaundeth vs to exercyse the wozkes of mercye where of he shall holde his Judgement. All other wozkes that men do in the churches are rather founde at this daye by auarice then commaūded of God/ excepte the pzayers which may in no wyse be done but alone lye by loue in pzaynge one foz an other.

Beholde nowe seest thou well how great occasyon thou hast to do good/ foz thou hast alwayes occasyō to mozthyfye thy euyl desyres/to serue thy neyghboure/ to cōfozte hym/ to helpe hym/ with wozke/ with wozde/ with coūsel/ with exoztacyō and by other semblable meanes. In suche loue to wardes our neyghbour foz theloue of God lyeth all the lawe and the pzophetes (as sayth Chzyst) ye and all the verey Chzystente/ and not onely in fastyng/ keppynge of holydayes/ watchyng pzay-

ynge / and lyngynge / longe prayers / daylye and all day heryng of masses / settyng vp of candels / runnynge on pylgrymages / and other suche thyn ges. whiche alwell the ypocrytes / proude people / enuyous / and subiectes to all wyked affectyons doo. ye and many tymes enforce them selfe more there vnto then do the good Chrysten.

But to serue and socoure the one the other by verey loue cā none do but they that haue true fayth and the verey loue of God. And who so euer so loueth his Chrystē brother he is alwayes toyfull in his conscyence. For he knoweth surely that he is the Chyld of God and that God is his good father / and is well contente in his courage of all that God sendeth vnto hym.

But he that hath not this loue is alwayes sory / full of anguysshe / and woteth not what to do to deserue more. He fasteth / he kepeth holy dayes / nowe of one saynt nowe of an other. He sayeth his prayers nowe before one aultre / and nowe before an other. He runneth on pylgrymages nowe here nowe there / and can neuer come vnto reste and quyete of his cōscyence. For suche workes make no man sure / but make rather ypocrytes trustynge in theyr workes.

But the verey faythfull cleue vnto god for he knoweth that he maye neuer satysfye nor do ynough to deserue the euerlastynge lyfe. And therfore he putteth all his trust in god / and byleueth stedfastlye that he hath satysfyed for vs. And therfore it is all one to hym what thynge he do so that it please hym and exercyse charyte to his neyghboure for the loue of god / for he knoweth that God demaundeth nothynge but the hert

and

nd that he regardeth not how we do the worke
o that it be accordynge to the teachynge of the
gospell whiche commaundeth but Cha-
rytie. And so cometh he by fayth
and trust in God vnto rest
and quyete of herte
and conscy-
ence and
is well
content to dye
when it pleaseth God.

¶ Of .iiii. maner of faythes after the holy scrypture and whiche is the Chrysten fayth.

The.xiii. Chappe.

By the present Chappytre (byeause I haue moche spoken of fayth, and that scarcely of a thousand one knoweth not this fayth) teacheth of howe many maner of faythes there is made mencyon in the holy scrypture / not as do nowe the doctoures whiche haue founde many maner of faythes. I wyll onely speake of foure maner of faythes which are most comonly founde in the holy scrypture. The fyrste fayth is this whiche the marchauntes holde one to an other and faythful fredes / wher by they kepe promyse and fydelyte the one to the other. wherof speaketh the wyse man.

Possesse or kepe fayth with thy frende / in his pouertye / to the intente that in hys welthe thou mayste be joyfull. And agayne he that dysclosseth the secrete of his frende loseth his fayth.

Eccl. 22. and. 27.

And in the prouerbes. He that gyueth his fayth for a straunger shal be vexed with euyll. And this is the fayth wherof the worldly people complayn sayeng there is no fayth in the worlde.

The seconde fayth is when we byleue that a thynge is to come/and suche thynges as we here or rede, as we byleue that Rome is a cyte i Italy or that Cartage was destroyed of the Romayns and this we byleue al though we haue not sene it Also we byleue that Jesu Chryst hath here lyued on erth/and that he hath preached/and that he is deed for vs/and that he hathe done many other thynges, when we byleue these thynges after the story we byleue that this is oure chrysten fayth. The symple people aloneiy doth not byleue this/ but also many doctours in Theologye whiche are taken for wyse, ye the deuyll hath also this fayth

Jacob. 2 as sayth saynt James. The deuylles byleue and tremble, for as we haue sayd before, the deuyl by leueth that god is god / and that Jesus Chryste hath here preched/that he was deed/buryed/ and ryssen. This muste we also byleue/but yet this is not the fayth wherof speketh the gospel & S. Paul

The thyrde fayth is that we byleueth that god may all thynges/ and that he is ryghtuous/good and holy. This fayth haue also the deuylles and Judas had it also / and other disciples that dyd myracles in the name of Jesus / but they were therfore neuer the better, for when they bosted them selues and were ioyfull that by theyr fayth they expulsed the deuylles in the name of Jesus.

Luce.10. Jesus chryst hath reproued them saying. Joye not you that the spirites by vnder your power/but re ioyse bicause your names be wryten in heuen. Of

this

this kayth wryteth S.Paul vnto the Corynthyãs. 1. Cor.13
sayenge, yf I that had all kayth so that I coude
moue mountaynes out of their places/and yet had
no loue I were nothynge.

The.iiii. kayth is our chrysten kayth/wherof so
moche spake Jesu Chryst/saynt Paul and saynt
Johan/and say that it is the foundacion of chry-
stendome. And this is the kayth wherof I speake
in this boke. None hath this kayth but they that
put all their truste/hope/confoxte/refuge/and fy-
nally al theyr helth in god alone serchyng al these
thynges in hym/and lokyng fox them of hym and
not of theyr deserupynges ox good woxkes. Of
this kayth speaketh saynt Paule saynge, who so Rom. 10
euer call on the name of god shall be saued. And
the prophet Jeremye. Blyssed is that man that Jere.17.
trusteth in the loxde god. And chryst in the gospel. Joan.3
To thentent that none that byleue in hym shulde
perysshe/but shulde haue euerlastyng lyfe. And in
the boke called Paralipomenon. Byleue in youre 2.pa. 20.
loxde god and you shall be assured and withoute
thought. Byleue his prophetes & all happy thyn-
ges shall come vnto you. And almost all the Psal
mes/all the prophetes and al the leues of the holy
Byble teacheth vs that we must byleue and hoxe
i god by a stedfast kayth/wherof speketh so moch
saint Paul the apostle/and whiche he prayseth so
moche in all his epystles. And (as we haue abun-
dantly sayd in the chapitres beforne) none may cõ
prehende this kayth, but he that cõsidereth what
was the kayth of Abraham as wryteth S. Paul. Gala. 3.
vnto the Galathyans saynge Abraham beleued
god and it was rekened to him fox ryghtuousnes
Fox by his kaythe hathe he obtayned that he is

called our father/and we be called his childzen in the holy scrypture/that is to saye, we be the chyldzen of the sayth. For by the meane of our sayth we be saued. As Abzaham was iustyfyed by his sayth/and hath gotten by his sayth that all they that shall haue suche sayth may lykewyse be iustyfyed. For this cause who soeuer hathe not the sayth of Abzaham/nothynge can come vnto hym of that whiche Abzaham byleued. That is to say when god is not thy hope and thy confozte/when thou abydest not with a stedfast truste vpon god when thou arte not redy to suffre and endure all thynges namely also the deth for the loue and honour of god. And also to lose all that thou hast in the worlde thou arte not the chylde of Abzaham.

Job. 13. For Abzaham was redy to al thynges wherunto god wolde sende hym. Suche was Job when he sayd. Albeit that he kyll me. I wyll put my truste

Prou. 12 in hym. And the wyse sayth. what soeuer thynge come to the ryghtuous/let hym not sozowe.

Rom. 8. And S. Paule sayth. who shal seperate vs from the loue of Jesu Chryst/shall trybulacyon/perse-

1. pet. 3. cucyon/swerd/oz deth/and as sayne Peter sayth who is he that may hurte you/yf ye be haunters and folowers of goodnesse. For all that euer co-meth vnto the when thou hast this sayth/be it of

Rom. 8. man oz of deuyll al cometh to thy pfyte/as sayth S. Paul vnto the Romayns. To them that loue god al thynges be helpyng & auaūcement to good

Math. 6 And therfore pray we alwayes that the wyll of god be done. For as he is not here come (as he

Joan. 5. sayd hym selfe) to do his wyll/but the wyll of his heuenly father. So shall not the good Chrysten desyre that his owne wyll be done/but the wyll

of god

of god. And therfore shalte thou beare all thynges pacyently as dyde Abraham with a stedfast fayth knowyng surely that god wyll not forsake the, for god is thy father and thou art his chylde. And it behoueth that he do with the what hym pleaseth. For seynge that he is all good he wyll nothynge but thyne helth. None can haue suche a fayth yf he haue not therwith the loue of god. And he that hath the loue of god, hath fulfylled the lawe, for all the scrypptures teache vs none other thynge, but that we loue god with all oure hertes, & our neyghbur as our selfe/as it is wrytten in S. Math. None is a true chrysten but he that hath this loue. All other be rather ypocrytes then chrysten. For al good workes whiche be not done by charyte/and of good wyll / are all synne before god/as sayth S. Austyn. He that doth good agaynst his wyll, he doth euyl/albeit that that he doth be good. For all that I do agaynst my wyll I hate it. And when I hate the cõmaũdement, I hate also hym that hath cõmaunded it. And as longe as the persone is suche he may not be ryghtuous for none maye bs ryghtuous / but he that kepeth and fulfylleth the commaundementes of god by charyte, and with a ioyfull hert. And this is a syguler grace of god. And therfore may none be proude of it/for he can not haue it of hym selfe. So hath a man nothynge of hym selfe wherwith he may exalte hymselfe. For without god can we do nothynge. As chryste hym selfe sayth/without me can ye do nothynge/no not ones haue of your selfe one good thought. As sayeth saynt Paule. what haste thou that thou haste not receyued/ wherfore there is no waye more sure to come to

Mat. 12.

Ioan. 15

1. Cor. 4

euerlastynge

euerlastynge lyfe then to humble hymselfe before god/and to pray hym humbly of mercy nothynge trustyng in our good workes/but with a feruent trust forsakynge hym selfe to knowlege alwayes to god his imperfectyon, for we can come to nothynge by our good workes, yf we put any truste in them. For they are nothyng els but synne/and
Esa. 64. stynkyng before god, when god helpeth vs not by his grace/as sayth the prophet Esaie. we are all made vncleane/and all our Justyce is as it were a clothe of a woman that suffreth the flyxe of blode

And therfore I can neuer meruayle ynough that many of the relygyous persones wolde make other partakers of their good workes/by brethery eldes and fraternytees/sayng that Chryste sayth in the gospell. After that ye haue done all that to you is cõmaunded/say ye we be vnprofytable seruauntes/we haue done but our duety. For none can do to moch. None doth more then he is bounde to do/but onely Jesu chryst whiche only as sayth
1. pet. 2. sait Peter the apostle in his. ii. epistle. Neuer dyd synne / neyther was there deceyte founde in his
Esa. 53. mouth/and hath done that he was not bounde to do. And as sayth the prophet Esaie / hath taken vpon hym all our langours/and all our sorowes dyd he beare/he was wounded for our iniquites/ he was beten for our offences/and by his spottes were we made hole.

His iustyce was onely perfayte iustyce for he hath done that he was not bounde to do. But we of our selues whē we do our best, yet can not our iustyce be parfayt when after our aduyse we do more then we are bounde to do/yet be we vnrygh tuous / and yf we wyll be ryghtuous, so muste

goddes

goddes ryghtuousnes make vs ryghtuous, for as sayth sait Paule/Chryst of god to vs is made wysdome/iustyce/sanctifycacion/and redempcyō to thentent that (as it is wrytten) He that reioyseth shulde reioyse in the lorde/sayne Paule also teacheth vs in all his epystles that Jesus Chryst is our iustyce/and that by hym we shall be saued and by none other. 1. Cor. 1.

Now seest thou well/that none can do to moche, for of hym self none can do ynough and that we must take our comforte of the satysfaccyon of Jesus Chryst. Then why wyll some sell vnto vs their merites and good workes and make vs partakers of them. And yf it be not that suche ypocrytes forsake theyr trustynge vpon theyr good workes/ and that they lerne for to truste vpon the iustyce and satysfaccyon of Chryst they them selues shall neuer be saued. For the Pharisey had done many good workes / but bycause that he stode well in his owne conceyte/ glorysyed / and bosted hym selfe therof/therfore he was forsaken of god.

¶ In what thynge lyeth the chrystendome. The.xiiii.Chapytre.

Then lyeth the verey Chrystyanyte in this thynge, that thou do all thynge that thy conscyence procedynge from thy fayth iudgeth to be agreable vnto god. And when thou hast all done with the best cuyl that thou can/that thou iudge thy selfe yet an vnprofytable seruaūt and that by all thy good workes thou hast yet deserued nothynge/or yf theyr be any thynge well done that it apertayneth to god / all be it by his goodnes he wyll rewarde it / that he so rewarde

the

the goodnes that he hathe done hym selfe by his holy spiryte beynge in vs. And therfore haue we nothyng but that that cõmeth of god vpõ whom we must abyde (for I haue often sayd) Chryst is our iustyce/that is to say Chryste hath satysfyed for vs/not to thentent that we shulde not satisfie but beause that we can not satisfye. And when one vnderstãdeth this he seeth well how he shuld humble hymselfe before god / and in whome he shall seke his helth. And when we thus dystruste in our selues of our good workes, we shall forsake oure selfe and stycke all holly to god with a stedfast fayth and parfayct trust. And so doynge wemahé force vnto the kyngdome of heuen.

And this is it that god requyreth of vs & then he holdeth to vs his promyse & he iustyfyeth vs when we dye with suche a trust not for our workes but for his holy name. For he hath promysed vs that we shall be his chyldren. So brought he the chyldrē of Israel in to the londe of promyssiõ not by theyr merite(for they were many tymes rebelles & murmured agaynst him)but to fulfyl his promyse. For he had promysed it to Abrahã/ Isaac & Jacob. So shall not the chrysten distrust, albeit he fynde no good in hym self/nor in his owne vertue/but he shal yelde hym selfe holly to the mercy of god/& take ydon of his imperfection with a parfayt truste consyderynge how great loue Chryste hath shewed vnto hym. And thus doynge he geteth an hope & trust in the goodnes of god/& byleueth stedfastly that his synes are forgiuen/not by his good workes(for when they be cõpared vnto the goodnes requyred of god there is no cõparyson) but by Jesu chryst to whome he putteth his

trust

truste, for Jesus Chryst possesseth the kyngdome of heuen/ by double ryght. Fyrst for bycause he is the sone of god and verey enherytoure of this realme. Secondly bycause he hathe gotten it by his passyon and death. Of his seconde ryght he hath no nede/and therfore he gyueth it to al them that byleue and truste in hym & in his promyses. For as god the father loueth Chryst he loueth lykewyse all them that loue hym & byleue in hym.

So there shal none disconforte hym selfe when he shal dye but he must byleue surely that he shall be saued. And albeit that one haue not deserued by his good workes yet neuertheles he must byleue it bycause of the promyse of god, for god hathe promysed it to all them that byleue it. And yf we byleue it/he oweth it vnto vs bycause of his promyse and bycause that he is true.

But yf god hath promysed heuen vnto vs bycause of our workes we shulde euer be vnsure of our helth/for we shulde neuer knowe how moche nor how longe we must labour to be saued/and shulde be euer in thought that we had done to lytell/and that more is we shulde neuer dye ioyfully But god wolde assure vs of heuen/by his promyse to thentent we shulde be certayne and sure. For he is the truth that can not lye. & also to thentent that we shulde haue truste & hope i hym. Notwithstandyng that after the greatnes & inultytude of our synes it seme to vs a thynge impossyble yet al wayes we shal byleue it without any doubte bycause of his sure promyse. And who soeuer knoweth this he may ioyfully dye and abyde the iudgement of god whiche elles were intollerable.

Howe

How that we shal not sorow

¶ How that we shal not sorowe for feare of death. The. xv. Chapytre.

The helth of a christen lyeth not i this lyfe or in that that one lyueth longe in this worlde, but rather in the death. For we can not be saued but by death. Therfore the deth in hym selfe is not euyll/but is rather to be desyred as dyd saint Paul/saynt Martyn & Austyn/and many other sayntes whiche desyred all the death for this lyfe/there is no profyte but alway to syñe more & more/and alwayes vnredy to dye. Therfore thou shalte dilygently studye & exercyse thy selfe in this present boke / and in the fayth wherof I haue moche spoken of / and then forsakyng thy selfe entyrely thou shalt trust vnto the grace/mercy/and good wyll of god/alwayes rather desyrynge to dye and to be with god then to lyue here any longer. This shal thy spiryte desyre, for the flesshe can not desyre suche thynges. And so shalte thou holde thy selfe stedfastly vnto god, byleuyng that thou arte his chylde and that he is thy father/and that thou belongest to hym.

For god hath bought the agayne & hath made the his chylde and his heyre when thou were yet his enemy. And yf he hath bought the when thou knewest hym not how moche more wyll he nowe take the to mercy when thou knowest hym / and whē thou askest hym mercy with a stedfast fayth and trust in him. And bycause a man can not lyue here without synne therfore he can neuer satisfye vnto god for his syñes. As for this cause shal the chrysten wyllyngly yelde hym selfe vnto the deth for the loue of god/as Jesus chryst hath done for vs. And by suche a wyllyng deth whiche is taken

with

with a good wyll by ſuche a fayth and truſte and alſo by the loue that we haue to God all ſynnes are clearely defeated and put away.

For none can do more great penaunce then to dye wyllyngiye for to fulfyll the wyll of God.

Therfore thou ſhalte not be ſory for dethe / but thou ſhalt forſake wyllyngly and with a ioyfull hert all thy goodes and all thy frendes for to obey god. They that dye with ſuche a courage & ſuche a truſt in god it is a certayn ſigne that they are ſaued. And to thentent that none ſhulde feare or be dyſcomforted by deth/ Chryſte is fyrſt deed hym ſelfe & hath taken awaye the powre of deth.

None ſhall haue horror of the deth / yf he haue this fayth for it is now none other thynge but a dore & entre wherby one goeth frō this lyfe tēporall to the lyfe eternall. For Chryſte ſayth by the mouth of the ꝓphet Oſee. O deth I wyll be thy deth. & S. Paul. Deth where is thy victorye.

Therfore it is moche to be rebuked the foꝛlyſche cuſtome and maner of wepyng bewaylyng & takynge of ſorowe for the deed, as though we had no maner of hope or byleue on the other lyfe. Let the payanyms wepe and wayle which haue no hope of the euerlaſtyng lyfe. I merueyle that we are ſo moche infydeles ſeynge that ſaynt Paule teacheth vs not to be ſorye for oure frendes deed ſayng vnto the Theſſalonyans. My bretheren we wyll not that ye be ygnorāt of them that ſleep 1. Theſ. 4
that is to ſay of them that are deed to thentent ye ſhuld not be ſory as are other that haue no hope. Beholde ſaynt Paule calleth the deth none other thynge but a ſleep from the which Jeſus Chryſte ſhall wake vs at the day of Judgement.

How that we shal not sorowe

How that we shal not sorowe for feare of death. The.xv. Chappyter.

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For god hath bought the agayne & hath made the his chylde and his heyre when thou were yet his enemy. And yf he hath bought the when thou knewest hym not how moche more wyll he nowe take the to mercy when thou knowest hym/ and whē thou askest hym mercy with a stedfast fayth and trust in him. And bycause a man can not lyue here without synne therfore he can neuer satisfye vnto god for his synes. As for this cause shal the christen wyllyngly yelde hym selfe vnto the deth for the loue of god/as Jesus christ hath done for vs. And by suche a wyllyng deth whiche is taken

with

with a good wyll by ſuche a fayth and truſte and alſo by the loue that we haue to God all ſynnes are clearely defeated and put away.

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None ſhall haue horror of the deth / yf he haue this fayth for it is now none other thynge but a doore entre wherby one goeth frō this lyfe tēporall to the lyfe eternall. For Chryſte ſayth by the mouth of the pphet Oſee. O deth I wyll be thy deth. & S. Paul. Deth where is thy victorye.

Therfore it is moche to be rebuked the folyſhe cuſtome and maner of wepyng bewaylyng & takynge of ſorowe for the deed, as though we had no maner of hope or byleue on the other lyfe. Let the payanyms wepe and wayle which haue no hope of the euerlaſtyng lyfe. I merueyle that we are ſo moche infydeles ſeynge that ſaynt Paule teacheth vs not to be ſorye for oure frendes deed ſayng vnto the Theſſalonyans. My bretheren we wyll not that ye be ignorāt of them that ſlepe 1. Theſ. 4
that is to ſay of them that are deed to thentent ye ſhuld not be ſory as are other that haue no hope. Beholde ſaynt Paule calleth the deth none other thynge but a ſlepe from the which Jeſus Chryſte ſhall wake vs at the day of Judgement.

And yf we haue ſuche a fayth/ as is that whereof I haue nowe ſpoken, we ſhall be nothynge ſorye but rather ioyfull whē any dyeth .who ſo euer is ſory for ſuche thynge he ſynneth. For he is ſorye that the wyll of god is done. Thē let none be ſory therfore for it is but all folye and infydelyte.

Thou ſhalte not ordeyne where thou wylte be buryed or what ſtone thou wylte haue on thy tombe for it is all pryde and vayngloryе and profyteth nothynge / ye and it is great ſynne before God. For it is all one before god yf thou be buryed in the churche or in the churcheyarde or in any other place. And all the pompes and ceremonyes wherwith the deed are buryed, is more inſtytute for the profyt & aduauntage of the lyuyng thē to helpe them that are deed. For they profyte or helpe nothynge vnto the deed.

The beſte preparacyon vnto deth is to loue nothynge in this worlde to ſet his herte on nomerthly thyng/ but to entreate and vſe al temporal thynges that one may alwaies be redy to forſake them & to loue better to be with god then here.

Wylte thou nowe knowe who dyeth helthfullye as ferre as man may haue knowlege?

Me ſemeth after the ſcrypture that when a man or a woman hath louyng conuerſacyō with his neyghbour/ or yf they be maryed togyther in an holy loue/ glad to heare talke of god / gyuyng wyllyngly after theyr power for godes ſake / and are not ſory or dyſcomforted for the loſſe of theyr goodes/or yf any other aduerſyte, wyllyngly ſuffortynge the deſolate & dyeth in a ſtedfaſte fayth and with good wyll, it is not to be thought that ſuche a perſon ſhulde not be ſaued.

Now

Nowe bycause I haue spoken moche of the
fayth and how we are the chyldre of god. I wyll
wryte howe all estates shulde lyue / and of euerye
estate alone, a doctryne after the gospell & epistels
of S. Paule. And fyrst of Monkes & Nounes.

¶ Of the lyfe of Monkes what it was in tymes passed. The. xvi. Chapytre.

In tymes passed there were no holyer persones then Monkes. And all they that wolde lyue accordyng to the gospell were wont to gyue them selues vnto that lyfe/ bycause they hadde a more greater occasyon and helpe to leade a good lyfe, then with them of the worlde. A person myght better kepe his symplycyte, chastyte, sobryete, & other vertues in suche assemble of holy psones then he coude do amõge the seculers & wordly whiche sought but thynges carnall. So was then the lyfe of Monkes the fountayne of Chrystendome. But thou muste know that the mõkes of that tyme were all other then they of this presente tyme. They made no vowes nor promyses as they do now. None was then constreyned to chastyte or to other vertues agaynste theyr wyll. They were then subiecte & obeylaunt vnto the cõmaũdemẽt of theyr Abbot willyngly as though god had cõmaunded them. For theyr superiours cõmaũded thẽ nothyng but the cõmaũdemẽtes of god and of the Gospell.

And by cause I may not reherse the lyfe of all Monkes, I wyll speake here of foure maner of Monkes to the intent that ye may know how the lyfe of monkes is chaunged.

The fyrst Monkes was Helyas & Helizeus/ the sones of Jonadab/the sones of the prophetes Saynt Johñ baptyste/ & other lyke. They were persones lyuyng in abstynence. in wyldernesse.

But the lyfe of them hath no maner symilytude vnto the lyfe of our Monkes nowe a dayes.

Not long after that our sauyour Chryst was ascended in to heuen/ there is come an other secte of monkes/ of whom wryteth Philo & Eusebiꝰ. These Monkes had theyr begynnyng of the discyples of saynt marke. with them dwelled wom & lyued to gyther seperate from the people in sobryete/ chastyte & loue. And lauded God with redynge of the Psalmes/ with fastynge & prayers. And lyued holly after the lyfe which the appostels had fyrst enterprysed among whome all thynges were comon. As sayth saynt Luke in the actes of the appostels. Many haue folowed the lyfe of these monkes as saynt Effrem/ saĩt Machayry/ saynt Hierome/saynt Hiliodore/and many other holy ꝑsons that thẽ were in the world as a man may ꝑceiue in the bokes of S. Johñ Crisostome.

Acte.4.

Of suche lyfe was also saynt Martyn with his bretheren. They were not ydell but wrytyng of bokes and laborynge with there handes for to gette theyr expences. They made no vowes nor ꝓfessyon. Euery one mought eate, faste and rede when he wold lyke as dyd the seculers, they came many tymes togyther to cõmunyõ & prayer/ they had no certayn masses, nor houres to syng dayly. And when it was noyous to them they mought auoyde out of the cõpany/ for they were not constreyned to abyde there by any ꝓfessyõ. And whẽ a Bysshoppe or an herdman dyed they toke custu-

mablye

nably one of theſe monkes for a new byſſhoppe herdma/ for they were the holy & lettered perſõs.

After them came the thyrde ſecte of Monkes of the whiche was Saynt Benet/ Mountanus/ Gregore and other monkes of the order of ſaynt Benet. In that tyme was the lyfe of monkes ſumwhat charged with a certayn nombre of Pſalmes/ with certayn prayers/ with one certayn habite and order and with other ceremonyes.

Neuertheleſſe ſaynt Benet dyd not ſo charge his order /but ſubmytted all vnto the diſcrecyon of the Abbot to diſpence charge and do all thynges accordynge as he ſhulde thynke it mooſt conuenyent after the tyme. And bycauſe they were men of holy lyfe the Cytezyns toke of them to be theyr paſtures and Byſſhoppes.

So came it afterwarde to paſſe that the prynces and great perſonages haue had fauoure and loue vnto the Cloſters/and haue gyuen them moche goodes and poſſeſſyõs / and haue founded newe monaſteryes / ſo that they are thus multyplyed in the worlde as thou mayſte ſe.

And bycauſe that ſo moche goodes and poſſeſſyons haue bene gyuen vnto them, theyr good diſcrypyne and holye lyfe/ is by lytell and lytell brought to nought and corrupted by ryches. So that they haue enterpryſed to make ſumptuous buyldynges/ coſtlye veſtymentes & haue begonne to eate and drynke delycately/ they haue bought precyous veſſels/ Chalyces and other ornamentes in theyr churches. So haue they enterpryſed to lyue /not as Monkes but as Mayſters.

By theſe thynges here is couled the ſpyrypte and loue of God. Thus leuynge the ſpyrypte they

haue taken the flesshe ordeynynge all theyr holy-
nesse in veyne / and outwarde thynges and cere-
monyes/as in redynge theyr houres/ in syngyng/
in knelynge/ in habytes/ and many other ceremo-
nyes. But humilyte/ ꝛtemptibylyte/ sobriete/pa-
cyens / & ꝑuertye/ they haue forgotten. And by
suche meanes is the lyfe of Monkes come vnto
voluptuousnesse and to all vanyte by the aboun-
daunce of rychesse. Thus haue they begonne to
be ydell / & wolde not gette theyr expences by la-
boure of theyr handes/ as it was ordeyned at the
begynnynge. Thus by ydelnesse are they come
to all euyll & ꝑuersyte & by great hopes are they
fled out of theyr cloysters Monkes and Nonnes.
Thē was it ordeined(as it semeth)that before S
Bernardes tyme the monkes dyd make ꝓfessyon.

After that the lyfe of Monkes was so cor-
rupted came saynt Bernarde to cloyster and then
were the mōkes refourmed. Then dyd they take
dyligently theyr estate agayn, & began agayne to
charge theyr order with ꝓfessyō & ꝓmes & haue
made many statutes after the which thei mought
lyue/& wherby they mought cōpell men therto for
the wyllynge spiryte was clere extyncte in them.

After this is comen the fourth secte of Mon-
kes. As Norbertus/ saynt Dominyk/saīt Fran-
ceys. And of them are comen many sectes/ as the
obseruaūtes/ freres Minors/ Collettes/& Mar-
tynyans/ saynt Dominyk/ hath ben as fertyll as
saynt Franceys. And thus are the Cloysters and
Monkes multyplyed without nombre. But the
greter that the nombre of monkes & nonnes hath
ben, the greatlyer hath vertue and Charyte ben
minysshed for they haue begonne to make diuy-

syons

yons and partes the one agaynste the other for
to knowe which of theyr orders were mooste holy
and better then other, and many other folyes.

After this haue the Monkes gotten popes
and Cardynals of theyr relygyon. And also they
haue purchased & gotten to theyr dyspyte & con-
empt one relygyō of an other many priuyleges/
pardons and auctoryties to make confrarye for
the seculers whom they make partakers of theyr
good workes/as though they dyd more then they
were bounde to do. Notwithstandynge that
Christ hym selfe sayth in the gospell. After that
ye haue done all that to you is commaunded/ yet Luke.17
say ye/ we are vnprofytable seruauntes we haue
done but that whiche we were bounde to do.

Thus are the Cloysters and Monkes mul-
typlyed/ & all charyte among them is minysshed.
In tymes past was the lyfe of monkes a depar-
tinge frō the world/ & now they ar called monkes
which in the mydes of the world bye & sell, fudge
drynke, eate & are conuersaūt lyke seculers/ & yet
they wyll styll be called monkes or rather religy-
ous. They do the better to be called religyous
then monkes after the lyf that they lyue nowe.
Mōkes after the greke worde signifieth solytary
or lyuyng alone as they were wont to lyue before
tymes when theyr lyfe was good & holy. But relyg-
iō after the latyn is boūde & subiecte. For what
is now the lyfe of the religyous but a superstitious
subiectyō vnto certeyne vayne ceremonyes.
Therfor they may now by good reason be called
religyous that is to say captyues imprisoned in a
ceremonyall lyfe and all Judycyall / for asmoche
as they doo not kepe theyr order lyberallye / and

wyllyngly but for the mooſt parte by conſtreynt.
But theyr intent is not to be called relygyous for
this cauſe. For this relygyous betokeneth ſom-
tyme/holy and gyuen to the ſeruyce of god. And
therfore they wolde ſo be called entendyng ſo to
be taken more holyer then other. Albeit that the
apoſtle ſayth. If any man thynke that he is ſom-
what when in dede he is nothynge/the ſame de-
ceyueth hym ſelfe in his ymagynacyon
Alwayes in olde tyme reygned all vertue among
the religyous. They haunted not the worldly peo-
ple/and therfore myght they well be called mon-
kes/that is to ſay/ſolytaries lyuynge alone, and
alſo religyous/that is to ſay holy and bounde vn
to all vertue. But now ye ſhall fynde no whem
no greater eaters, banqueters, drynkers (I dare
not ſay dronkardes) chydynges nor enuy then a-
monge them. They thynke that when they kepe
theyr rule outwardly in habyte/kneelyng beckyng
ſyngyng, redyng, faſtyng, ſayng of maſſe/and in
other ſemblable cerymonyes / that they be then
ſayntes and vertuous/albeit that all theſe thyn-
ges thus done without the ſpirytе and frewyll
be nothyng els before god but ſuperſticyon/pryde
and ypocriſye. Thus do they dayly encreaſe their
ſuperſtycyous ceremonyes truſtyng therunto be-
cauſe they haue not the ſame fayth & ſpirytе that
the relygious had in tymes paſſed. Before tymes
the loue of god ſtyred them to do ſuche thynges.
Now they do it all of neceſſyte / as thoughe they
coude not be ſaued without ſuche thynges / ma-
kyng to them ydols and goddes of the workes of
theyr hādes. Thē how is it now a relygyous lyfe
I ſe nothyng wherfore they ſhuld go i to religyō.

whether

Cwhether the lyfe of a monke be better then the lyfe of a comon cytezyn. The. xvii. cha.

The life of monkes as it is now vsed i the worlde is none other thynge but a secte wherin lyeth no more holyneſſe then in the lyfe of a good houſholder, wherfore the ſtate that the monkes be come to now a dayes is moche to be playned. And yf thou wylte knowe that I ſay trueth/cõpare the lyfe of a good houſholder vnto the lyfe of a good monke/and behold whiche agreeth moſt vnto the doctryne of the goſpell. The monke is obeyſaunt vnto his abbot pryour/or wardeyn. The houſholder vnto his paſtor or herdman in that it pleaſeth hym to cõmaũde hym/in faſtynges/holydayes / and ſuche lyke and that many tymes more wyllyngely then the monke to his abbot.

The monke promyſeth pouertye but he neuer wanteth as ſayth ſaynt Bernarde. He is fedde nouryſhed of the goodes of other/gayned by the laboure of other. He gyueth to none other but receyueth euery where. The houſholder lyueth not of almes as doth the monke or frere/but gayneth his lyuynge with the labour of his handes/ye he gyueth almes accordyng to his power. So is better herin the houſholder then the relygyous. For Chryſte hym ſelfe ſayth that it is more bleſſed to gyue then to receyue. Acte. 20

The thyrde thynge that the monke promyſeth is chaſtyte/neuertheleſſe the ſtate of matrymonye pleaſeth god alſo/for he hym ſelfe hath inſtytute it. The monke promyſeth to kepe the rule of a man The houſholder is cõtent with the promyſe that he hath made at the fonte of baptyſme ſo that he

maye kepe it well. For the good lyfe lyeth not in moche promplynge/but in keppnge well that whiche one hath promyfed. The monke reioyfeth bycaufe fayne Franceys or fayne Dominycke is his fuperyour. The houfholder holdeth god for his fuperyour. The monke hath the rule of a man The houfholder the rule of god/that is to fay the golpell. Then why wyll the Monke holde hym felfe more holy then the comon houfholder? god is egally lyke nyghe vnto all them that loue hym with all theyr hert/and lyue accordyng to the gof pell/ be he monke or chanon/ reguler or feculer. The habyt of monkes nor theyr ceremonyes can not helpe them when theyr herte is not good/lyke wyfe as the feculer habyt can not hurte the feculer man when the herte is fpirytual. For the perfection of chryftendom lyeth not in meat or drynke or in other outwarde worhes/as is faftyng prayenge with the mouth/watchyng/redyng/fingyng makyng obeyfaunce with the hede/knelyng or in any outwarde thynge femblable.

As teftifyeth S. Paule to the Romayns faying. The kyngdom of god is neyther meat nor drynke but it is ryghtuoufnes/peace/and ioye in the holy ghoft. If thy herte and entent ferche none other thynge/but the honoure and wyll of god/yf thou reioyfe that thou mayft do and fuffre all thynge for the loue of god/then arte thou fure that thou loueft god and that he loueth the.

This let euery relygyous knowe that he may not thynke that he fhall be iuftyfyed by his outwarde worhes / or that he is any thynge better then the feculer man. As at this day (god amende it) we fe that many relygyous efteme them felues

to holy/as though they alone were chrysten. And
herof many tymes the seculers are cause whiche
blayn theyr lyfe when they beholde the lyfe of the
religyous. They prayse the state of religiō bycause
they regarde onely the outwarde workes & playne
that god hath not called them to suche a lyfe whē
the religyous here this they glorifye herin/truste
in theyr good workes/and thynke that it is euen
so/& that they be more holy thē the other. This is
the most daligerous tēptacion that the religyous
may haue, for by this tēptacyō they begyn many
tymes to trust & abyde vpon theyr good workes.
notwithstādyng they be done oftē tymes agaynst
theyr wil which can neuer be good/as at this day
we se howe many monkes & nonnes lyue in theyr
cloysters agaynst theyr wyll. And all that they do
procedeth frō an hert constreyned & not voluntary.
And out dare they not go for shame bycause they
haue otherwyse promysed. And they curse oftymes
al euyl to thē that haue coūcepled them & brought
them in to that religyon, and wolde fayne that
theyr cloyster were burned. And so be they neuer
content in theyr herte neyther can fynde any rest
of conscyence, and be then moche ferther frome
god then they were when they were seculeres.
Suche people oftymes do many euylles towarde
them selues, by impacyence & rebellyon agaynste
god. They do nothynge by loue that they haue to
god, or bycause that they byleue them selues to
be the chyldren of god, but onely by constreynte
and agaynst theyr wyll. And when they must dye
they trust and stycke vpon suche workes by them
done agaynste theyr hertes/and by constreynte of
theyr ordre and thynke euen thus.

Beholde

whether the lyfe

Beholde dere lorde, my lyfe hathe ben to me harde and bytter, I haue oft tymes had cupl wyl I haue alwayes abyden in my cloyster & I haue kepte myne ordre/ I haue valyantly fought vnto the ende/ gyue me now the crowne of glorye / and the euerlastynge lyfe. In all the worlde is there not a more daungerous fynne then this peruerse lyfe & ypocrysye. It were better for suche people to voyde from theyr cloyster. For synners knowyng thyr synnes and requyrynge pardon & grace be receyued vnto grace where as suche ypocrytes are reproued of god/ as we may se in the golpell where god receyued vnto grace Mary Magdaleyne/ saynt Mathew/ the good theefe / and many other open synners. But he hath lefte the scribes and Phariseys in theyr blyndenesse whiche trusted in theyr workes.

ye fathers and mothers beholde well what ye do when ye put your chyldren in to relygyon. For ye are causers of all theyr synnes. And it suffyseth them not to lyue alone in suche abusyon but they teache it them selues vnto other, whom they wynne in theyr confraries and make them partycypant of theyr good workes whiche procede often from an cupll wylled spyryte whiche can neuer be good before god, for god wyll no constreyned seruyce. Neyther is theyr any worke agreable vnto god, but suche as procede from fayth/ charyte/ and out of a wyllynge herte. And yf god wolde haue suche a constreyned seruyce he wolde constreyn the deuyls to pray moche/ to fyng moch to watche moche, and to do suche other thynges.

But god wyll none of oure workes/ when he hath not our hertes. And all the workes that we

do

w daylye be agreable vnto god, yf with all oure hertes we loue hym/byleue and truſt in hym. And all the worꝛkes done without ſuche fayth & loue be ſynne and dampnable befoꝛe god / and yf we tꝛycke vpon them as though they were good woꝛkes. And ſo were it better foꝛ the to go out of thy cloyſter and to be an open ſynner and to knowelege thy myſdoynge befoꝛe god/as dyde the Publican the ſo to truſt vnto thy woꝛkes/as though god foꝛ them dyd owne vnto the, the kyngdome of heuen. But thou ſayeſt I haue pꝛomyſed it I muſt abyde. I ſay agayn. None is bounde to holde a pꝛomyſe whiche is contrary vnto his helth / as dyd Jepte and Herode / whiche had ben better to breake theyꝛ othes then to holde theyꝛ pꝛomyſes. Judi.11. Mark 6.
Foꝛ none may pꝛomyſe noꝛ holde a thyng that is contrary to his helth. S. Franceys and ſaynt Domynicke hadde leuer that thou were ſaued in kepynge the goſpell, then dampned truſtynge vpon thy woꝛkes. And it is better to be ſhamed here befoꝛe the woꝛlde then befoꝛe god.

But what is it that thou haſt pꝛomyſed when thou madeſt thy pꝛofeſſion? haſte thou pꝛomyſed that thou wylte not lyue after the pꝛomyſe that thou haſt made at thy baptyſme. Thou ſayſt nay But therfoꝛe ſayſt thou am I entred into religyō foꝛ the better to fulfyll the pꝛomyſe made at the baptyſme. then when thou perceyueſt that thou lyueſt woꝛſe in the monaſterye / then thou dydeſt whē thou were ſeculer/why dareſt thou not take agayn the lyfe & eſtate wherin thou mayſt woꝛke better foꝛ thy helth without offendyng any ꝑſone but rather amende other? oꝛ yf thou be entred in to religyon foꝛ to ſeche the helth of thy ſoule and

fyndeſt

fyndeſt there more noyſe/enuy/ dyſpleyng/bankettes/diuiſyons/hatredes / then from whens thou cameſt/thou mayſt alwayes ſay, I am come hyther to amende my lyfe. And I fynde that I wax dayly worſe, therfore I wyll go there I may amende my life and ſerue god with more great reſt of conſcyence. Therfore I tell the that it is better to lyue well in the worlde, then euyll in the monaſterye and to truſte vpon thy good workes.

But thou muſt thynke not to leue the cloyſter to haue lybertie and carnall pleaſure but onely to
Gala. 5. ſerue god more frely as ſayth S. Pau. Gyue not poure lybertye an occaſyon vnto the fleſhe. And none can gyue the better knowlege herof then thyne owne conſcyence when thou aſkeſt it counſeyle for it deceyueth none but ſayth alway manyfeſtly the trouth. The worlde hathe lykewyſe his dawngers and his perylles/and it is impoſſyble to lyue in the worlde without ſynne. Therfore when the religyous ſeyth that he may be ſaued in his cloyſter/let hym abyde there all though he haue there moche to ſuffre. But when thou perceyueſt that in thy cloyſter thou workeſt agaynſte thy helthe thou mayſt then retourne in to the worlde without ſynne and lyue accordynge to the goſpell all though that it be great ſhame before the worlde, for it is better to obey vnto god then vnto men
Acte. 5. as ſayth ſaynt Peter in thactes of thapoſtles.

How it is that the monkes go not forwarde in ſpyrytuall lyfe but waxe often worſe. The. xviii. Cha.

And wyte thou knowe why they lyue nowe ſouthfully in the monaſteryes and wherfore that there be ſo many that wold fayne they were out

ent. This happened for none other cause but that they neuer entred for that entent that they shulde haue entred. One entreth ther of necessite to haue his expences. Another to become a great prelate The iii. to lyue ydly & to haue good times. Many for vayne glory to be reputed holy & deuout/to be honoured of the comon people, or so in preching to shewe them selues that they be wyse. None ta keth that estate with suche a spiryte & courage as somtyme dyd S. Franceys/or S. Benet. And ther fore they profyte nothyng. But the longer they ta there / the more slouthfull they ware to do good. For to be ydle / and to be nourysshed delycately dulleth vs & maketh the flesshe rebel/so that they are the more enclyned vnto lubrycite, vnclennesse hatred/enuye / and slouth then the seculers that laboure with theyr handes.

Some se the relygyous reade moche, praye, synge, watche, goo wolwarde, and weare lyke clothynge. And this pleaseth them. They gette a pleasure to serue god in suche a sorte. They here saye that euery bodye promyseth the kyngdome of heuen vnto the obseruauntes, so that they kepe well theyr rule, and by this meane conceyue they spiryte and courage, to lerne this lyfe bycause they consyder not what thynge is promised them yf they kepe well the promyses made at theyr baptysme. And after that they be thus entred in to the cloystre/ they heare of none other thyng/ they lerne none other thynge but outwarde wor kes, as readyng, syngynge, watchynge, fastyng, and other lyke ceremonyes. They knowe none o ther thynge but that the summe of all perfectyon and helth resteth in these thynges. Soo thynke they

they/that they haue the pryncypal parte of al pe-
fection and that they are sure to be saued when
with great vnlust and tedyousnes they haue ac-
complysshed and obserued these outwarde thyn-
ges. And bycause they thynke thus they abyde
hangynge and trustyng in suche thynges/ And so
come they neuer vnto the holy and blyssed spiryte
of saynt Fraunceys or of saynt Benet.

They haue neuer experyence howe it standeth
with a spirytual herte, for they knowe not what
thynge they shulde do within forth. They thynke
that all lyeth in outwarde workes / and bycause
they come not to the spiryte/therfore abyde they
so colde/wery/and sloughtful. And so recule they
more backewarde then they go forwarde i good-
nes. And comonly when they haue lyued in theyr
religyō twenty or thyrty yere they are lesse worth
as vnto purpose of helth then they were at theyr
entre. For they haue nought gotten there but a
good estymacyon of them selfe of theyr good wor-
kes, superstycyon and ypocrysye.

They haue not yet ones tasted the sobriete and
lytell estymacyon that the spirytual persone bea-
reth in his herte of hymselfe, for they abyde al-
wayes in the flesshe and in the letter of theyr rule
& of the cōmaundemētes. And they do nought by
loue nor with good herte. And as longe as they
kepe thus theyr ordre they are reproued of god
with the Pharysey in the.xviii.chapitre of saynt
Luke. For yf the lawe of Moyses and the cery-
Luke. 18 monyes which god hym selfe dyd ordeyne myght
iustyfye nor saue none (as wryteth saynt Paule
in all his epystles) how moche lesse may a monke
be iustifyed by his rule and cerymonyes which be
instytute

nstytute by men. wherfore we muste serche all in
he herte & in the spirite wherby we may be insty
ied. For the outwarde workes whiche we doo
without the spirite be sometyme called flesshe by
Christ in the gospel. Suche flesshe profyteth no- Joan. 6
thyng, it is the spirite that quyckeneth as christ
sayth. That is to saye. All outwarde and forevne
thynges seme they neuer so holy yf it procede not
rom the spirite fulfylled with fayth and loue.
That is to saye yf it be not done by charyte and
oue toyfully by the mocyon of fayth and truste
hat we haue to god, all suche thynge seme it ne-
er so holy or haue it neuer so goodly aparaūce
profyteth nothynge, but rather hurteth and ma-
eth an ypocryte. For that god is a spirite he lo-
ueth nothynge but that which procedethe from the
spirite as he hym selfe sayth in the Gospell.

Saynt Paule oftymes calleth suche out- Gala. 4.
warde worckes elementes (that is to say) cōmence
mentes & entrees into Christendome / as though
he wold say that suche thynges are ordeyned and
nstytute for them that begyn to take vpon them
he Christyanyte. As the Chyldren of the scole
erne fyrst theyr. A. B. C. He warneth vs also
hat we suffre not oure selfe to be deceyued and Col. 2.
hat we serue not nor abyde subiectes vnto suche
lementes / but wylleth that we shulde procede to
he spirite. For what profyt shulde a scoler haue
o abyde all his lyfe in his. A. B. C. And learne
no ferther. No more profyt bryngе the workes
without the spirite and fayth. Moreouer our
auyour Christe calleth them mannes constytucy Mat. 15.
ons sayng. They honour me in vayne teachyng
octrynes and commaundementes of men. Matt

1.tim. 4. Paule also calleth them bodyly exercitacyō, that is to say thynges wherby our body is onely exercysed, busyed & letted to do worse. They of them selues profytte nothynge vnto our soules. For he sayth / exercytacyon or bodylye laboure is lytell thynge profytable/ but mekenes profyteth to all thynges. And this is bycause that we do it with the body onely & that therby our hert and spiryte is not tourned to god. Suche outwarde workes are moche mocked of the prophete Esaie / where
Esai. 2. he speaketh in the persone of God in this maner.

Offre me no more sacryfyce/ Sence to me is abhominacyon / I wyll no more suffre the festes of the newe mone nor of the Sabbot / nor other festes/ My soule hath hated your Calendes and
Esai.66 solemnytes. And agayn. Heuen is my seate/ the erth is the fotestole of my fete/ what is the house that thou canste buylde to me? And which is the place of my reste? My hande hath made all these thynges sayth the Lorde God.

But wherunto shall I take regarde but vnto the pore and cōtryte spiryte & vnto the fearer of my wordes. He that maketh sacryfyce of an oxe as he that slewe a man. He that kylleth a shepe as he that brayned a dogge. He that offered oblacyon as he that offered the blood of a hogge. He that remēbreth the encence as he that blessed an ydoll. They haue chosen all these thīges in theyr wayes / and theyr soules haue taken pleasure in theyr abhominacyōs. wherfor I wyl also reherce theyr illusyōs & deceyte. And I wyll brynge vnto theym the thynges that they feared bycause I haue called & theyr was none that answered, I haue spoken & they haue not herde. Thynke well

on these

on these wordes you all that make suche estyma-
cyō of your ceremonies/festes/oblaciōs/sēsynges
& all other outwarde warkes. For albeit that ye
wyll say that all these wordes are spokē of Jues
that abode obstinate in the law of Moyses, shall
they not? ye, ought they not? Lykewyse to be vn
derstāde to all them that folow the Jues in suche
rytes? As do all they that thinke to do great plea
sure to god by theyr ceremonyes, sūptuous buyl-
dynges, plaēg at the orgās, sēsynges, dyuersitees
of abytes with a. M. other dreames/which thyn-
ges may be done by any enuyous or proude ꝑson/
ye verely by a thefe or a murtherer aswel as by a
very chrysten. But to loue god with a good herte
to recognyse his imperfectyō/ to pray for his ene-
myes to socoure by verye loue his chrystē brother
to bere paciently and with a ioyfull herte all that
god sendeth/ these thynges can none do but that
is all holly gyuen vnto god. They that are suche
are onelye verye religyous before god. For onely
suche do fulfyll the rule. For they do obserue it &
kepe it ioyfully/ & with a wyll free & good. But
otherwyse when one doth all by ꝯstreynt & tedy-
ousnes it is but a small confort. But that there
be now so few religyous hauīge the very felyng
of the spiryte/ this is for none other cause but
(as I haue sayd before) forbicause that they ētre
not with suche a courage & entente as they shulde
do and they that be enstructed as it aperteyneth.
Therfore who so euer wyll entre into religyō
let hym bewar aboue all thinges that he entre not
vpō thentēcyō to deserue the kyngdome of heuen
by wacthynges, fastynges, abstinences, prayers,
syngynges, redynges, and other lyke thynges.

For yf the intent be suche/he trusteth in his workes, and becometh an ypocryte. And the more he doth of suche workes the more great ypocryte he becometh/ & so abydeth he alwayes a marchaũte with god for he serueth for wages. But yf thou wylte entre in to religyon thou must do it for the loue of god, bycause god hath made vs his chyldren for to thanke him agayn and to flee the syne whiche reyneth among the worldly. For he that doeth thus, he thynketh that he can neuer do seruyce ynough vnto god for that he hathe receyued alredye/for loue knoweth no measure. He laboureth not for to gette the eternall lyfe as the marchaunt for his wages/but onely to gyue thankes for the goodnes that god hath done vnto hym alredy, bycause that he byleueth and knoweth of asuerte that he is the chylde of God & his heyre.

And therfore when any hath the fayth wher of we haue before spoken he is to be praysed that by thankfulnes doth seperate hym selfe from the world for to fle the daũgers therof/for the world hath a thousande occasyõs to synne/ pryncypally for yonge people. Therfore this is not to be dyspraised that a man yelde hym in a good religyõ to amend his lyfe. But yf one fynd now in the Monastaryes more debates/drynkynges banquettes/ pompes/hatred/enuye & ypocrysy/thẽ in the worlde it were moche better to abyde out/ye or yf one be entred to auoyde out rather then to learne there to haunte suche lyfe /not to waxe worse.

But thou mayst say, I haue made professyõ & promes/I must abyde. I haue said before that none is boũde to holde/ye that none ought to hold any promyse that is contrary vnto his helthe.

Herken

herken to saynt Paule. We cōmaūde you bre- 2.thes. 3.
theren by the name of Jesu Chryst that ye with-
draw your selues frō euery brother that walketh
inordynatly & not after the institucyon whiche ye
receyued of vs. And agayn. yf he that is called a 1.Cor. 5.
brother amōge you be a fornycatour or couytous
a worshypper of ymages, a rayler, a dronkard, an
extorcyoner, with hym that is suche se that ye
eate not. And agayn. God hath not called vs to
lyue in stryfe & dyscencyon but in peace & loue.

¶ Of parentes that wyll put theyr chyldren into religyon. The. xix. Chapytre.

HERE muste we warne the parentes that they be ware to put theyr Chyldren into religyō with out aduice which they doo often bycause they seche more theyr owne profytte then the helthe of theyr Chyldren. For some do it bycause they haue many chyldren & to thentent that they may mary the other more rychely, they put one or. ii. hauynge some bodelye imperfectyon into religyon. Some also do it to haue honoure by theyr chyldren bycause they are made monkes prestes or prelates. Other do it by hope to be holpe & socoured of theyr chyldren.

Beholde how that by suche meanes there be sewe that entre into religyō with suche intēcyon as I haue sayd aboue. It is not to be praysed but greatly to be dyspraysed when by suche occacyon any entre into religyon. Therfore shulde the parentes se fyrste whether theyr chyldren were enclyned therunto or not/ & whether they dyd desire it or not & for what cause they desired it.

For yf they be not enclyned therunto why wylte

thou lese them as though none mought be saued in the worlde.

How dyd men before that Monkes came in to the worlde? And why were not the apostles monkes? Ye why were ye not monkes your selues that so wolde haue your chyldren? God (as sayth saynt Paule) loketh on no mannes person whether he be monke or secular, man or woman, nobyll or ignobyl. But he onely is agreable vnto god that loueth hym with all his herte be he house holder, preest, religyous, or laye it is all one vnto hym. And S. Peter in the actes of the apostles. Actes. 10. There is no respecte of persones before God.

In these thynges are manye tymes moch spoken the religyous that with fayre wordes draweth youth vnto your cloysters. Some tymes the chyldren them selues bycause when they se the religyous synge/ rede/ praye/ watche/ knele/ auayle their heedes & do suche lyke thynges they esteme that to do suche thynges is an holy lyfe/ and geue a wyll to do lykewyse. But when they haue ben there a yere they repēt that euer they were entred for they haue not the spirytes that maye comfort them & to auoyde they are ashamed/ & so make their professyon agaynst their wyll.

And euen as they began with a coulde corage/ so abode they comonly colde and chaunged from god. Therfore it were well done to absteyne hym selfe from makynge of suche professyon vnto the age of. xxx. yeres/ as before tyme none was sacred a preste before the age of. xxx. yeres/ in whiche tyme one myght proue hym selfe whether he might kepe his rule or not/ for we se many yonge people promyse chastyte but fewe can kepe it.

Of the lyfe of Nonnes and Chanones
The. xx. Chappytre.

DNE maye se nowe a dayes many Monasteryes of Nonnes in the whiche they synge and rede moche. And this I merueyle at from whēce cometh theyr syngynge. For seynge they vnderstond not what they synge/ I can not tell what profytte it cometh to. For sait Paule defendeth to synge in the churche (that is to say in the assemble of the chrysten) but in a tongue that all may vnderstande. Then the syngyng of nonnes can not be agreable vnto god seynge that they do not vnderstāde it. No maner spirituall ioy can they take therby nor none amēdement but do all by constreynt of theyr rule and against theyr herte many tymes serhyng nothyng els but vayn glory. Moche better were it for thē to rede theyr houres in a language that they vnderstode. For when the spiryte is not adressed vn to god, the syngyng or redyng pfyteth nothynge/ for yf syngynge without vnderstandyng pleaseth God, the bydes/ lutes/ harpes/ & other instrumētes shulde moche please God. Then when any syngeth without vnderstandynge it pfyteth hym lytell. Therfore it were moche bete that the nonnes and other religyous dyd rede and syng theyr houres & theyr pleaulter in theyr comune laguage. Paula and Eustogium and also other Ladies of whome wryteth sayut Hierome dyd rede in theyr tyme theyr seruyce in the latyn tongue/ but that was bycause that they dyd well vnderstande it. 1. Cor. 14

And here by it is nowe come to passe that our Nonnes do syng and rede in latyn and mooste for vayne glory bycause they vnderstande it not.

They thynke that the latyn tongue ſoũdeth more
pleaſauntly before the worlde. Nowe is there a
thynge in the nonnes moche to be diſprayſed/and
that whiche is contrary to the goſpell, it is that
they are ſo ſumptuouſly clothed and appareylled.
It was the cuſtome of olde tyme(whiche I do not
approue)that ſuche relygyous women went bare
heded and bare necked and ſo came to churche.
This maner hathe the byſchoppes wyſely repre-
ued and chaunged/and haue ordeyned that they
ſhulde come to churche theyr hedes couered lyke
other women. Thus when any yonge woman pro-
myſeth chaſtyte/the byſchoppe couered her heed/
and necke to thentent that they ſhulde not be ſeen
of that none ſhulde couete her. And bycauſe there
were then no monaſteryes ſuche vyrgyns kepte
them ſelues in the houſes of theyr parentes and
went not out but with theyr parentes that onely
for to go to maſſe or to the ſermonde/or to bylyue
the martyrs in pryſon. One myght lyghtly know
them by the clothe that they beare aboute their
heedes and neckes.

After this Marcelia & Paula dyd entrepryſe
to buylde a monaſterye at Rome for that ſuche
vyrgyns dyd not lyue without daũger in the hou-
ſes of theyr parentes. Thus hath the cloyſters of
Nonnes taken theyr begynnynge, whiche were
wont to get theyr expences by the labour of their
handes. They ſang not as do nõnes now a dayes
but reade Pſalmes worſkyng. Thus ſerued they
god in all obedience, chaſtyte, labour ſymplicite
& meknes. Theyr rayment was ſymple to diſpyſe
the worlde. Theyr hedes were couered to the en-
tent that they myght ſe no man & no man them.

But

But now (god amende it) all is tourned to pryde in suche maner of blasyng facyon and costly in al theyr apareyl & lyuyng whiche was gyuen them in token of sobryete, chastite, & mekenes, so that I can not se what holynesse is in the nonnes lyuyng as it is now vsed in the worlde. It is more agreable vnto the world then vnto god. For symplicite, contemptiblylte, puertye, and humylyte whiche god requyreth is now banysshed and removed. All is tourned into pryde, excesse, & costly apareyl, as thoughe in these thynges lay parfeyt spirytualyte and holynesse of relygyon.

¶ Of the cloysters of systers and of theyr lyfe. The. xxi. chappytre.

There be also dyuers cloysters of systers whose lyfe semeth to be more accordyng to the gospell. For to labour with theyr handes and to helpe one another by loue is a chrysten lyfe. And sayne Paule boosteth hym selfe i his epystles that he hath gotten his expences in the labour of his handes, exortynge vs strongly to do lykewyse. As vnto the Thessalonians, we haue not (sayth he) eaten our brede for nought, and without gettyng of it. And herein is better the lyfe of systers then of the nonnes for they be alwayes diligent i theyr labour as in spynnyng, knetynge, wasshyng, and other lyke occupacyons. So shulde all persones do for to be ydle & to be moche worthe is impossible. And (as sayth S. Hierome) there is nothyng worse in a good purpose then ydelenesse. And therfore they of Egypte wolde receyue none to be a monke yf he were not redy to gayne his expences in labouryng, sayne

Austen

Iusten holdeth them for heretykes that saye that religyous shulde not labour.

But why are all the religyous at this day so corrupted and desolute but bycause they are become so ryche that they wyll no more labour. wherfore to be moche ydle, to eate and drynke delycately, to haue all maner of ease & yet to abyde in goodnes is a thynge impossyble, wherfore whē the monasteryes shall be empouerysshed agayn. the monkes wyl begyn to labour with their handes, & then wyll the religyous ware better. For bodyly labour is commaūded to all persones by
Gene. 3. the commaundement that god gaue vnto Adam when he sayd. In the swete of thy face thou shalt
2. thes. 1. eate thy brede. Lykewyse sayth the scrypture that he that laboureth not shuld not eate. Hereby maye se wherby it cometh that the religyous & prestes be so corrupted. This is by none other cause but that they be ydle & haue to moche good wherby all humslyte and symplesse that was in Jesus Chryste and his apostles in them is holly perysshed and quenched. But yet is there an imperfectyon amonge these Systers moche to be dysprayse, it is that they labour to make to sumptuous and pompous edifyces, Monasteryes and Chapelles, wyll be easely lodged, and are to superstycyous in garnysshynge with great coste, theyr Chapelles and aulters, makynge sumptuous aultre tables, aultre clothes, courtaynes and thynges lyke, whiche is all nothynge but pryde, pompe, and concupyscence of the eyen. As sayth
Joan. 2. sayn̄t Johan. And al be it that some doo it of a good entent thynkynge by suche thynges to doo great seruyce vnto god, yet is it all nought elles

but

but abhominacyon before hym, he letteth not by
such thynges. As wytnesseth the prophet Esaie. Esai.66
For he loueth all symplycyte, humylyte, and
uertye as well outwarde as inwarde as he hathe
shewed in all his conuersacyon and wotryne. And
this knowe ye my dere systers and ye also my re-
ligyous brethren that ye robbe from the woze all
the goodes that ye dyspose and spende vpon such
pompous buyldynges and ornamentes of youre
chapelles for when one entreth in to your mona-
steryes one can se nothyng lyke vnto the pouerty
of Jesu Chryste whiche had not where he myght
rest his heed. But contrarylye your monasteries Luke. 9.
seme rather the palaces of kynges or prynces the
houses of holyptalyte to harbour your selfe and
your poore nedy brethren, Remembre ye not that
god wyll requyre the bloode of the poore of your
handes, bycause they dye for hungre by your out
trage. There is nothynge that planteth couetyse
in the hertes of the relygyous and that maketh
them begge but this superfluyte and outtrage
for without these thynges here it were no nede to
begge they myght get honestly theyr expences in
the labour of theyr handes & myght do almes hol
somely of that that they shulde haue superfluous
for they shulde synde woze enough. And vnhap
py were he that could not get his owne expences
for all the woze lde wolde take pleasure to helpe
them to get it, and to se theyr holynesse in peasy-
ble symplycite and conuersacyon. Soo truely
shuld they lyue pleasyng god and accordig to the
wotryne of the gospell. But one myght say what
shulde they do yf any myssortune happened vnto
them, as of pestylence or of other thynges.

Jan

I answere you that it is a demaũde of vnbyleue Thynke you that god wolde leue them in daũger I certifye you that in suche a case he shulde not thynke hym selfe happy that mought not assyste and ayde them, for the lorde wolde moue the hertes to do it. For he neuer leueth his true seruauntes and chyldren in daunger yf they truste in hym But now when one seyth theyr sumptuous edifyces so many folde garnysshynges of aulters and ymages, courteyns of sylke, and golde and many other costly thynges whiche truely represent nothyng but vanyte vnto spirytuall hertes one can in no wyse take pleasure therin al be it that the worldely make moche therof and prayse it moche bycause they knowe but the flesshe and the lettre whiche sleyth.

¶ How man and wyfe shall lyue togyther/ a doctryne after the gospell. The xxii. Chappytre.

Our sauyour Chryst hath cõmaunded no thynge so streytly as to loue one another ye also to loue our enemyes, as it is wryten in saĩt Math. where he sayth. Loue your enemyes. Then how moche the more shulde the man and wyfe loue the one the other whiche are but one body. S. Paul teacheth that the men shall loue theyr wyues. But (alas) there are but fewe that knowe how they shall loue the one the other. For yf thou loue thy wyfe onely bycause she is thy wyfe, and bycause she serueth and pleaseth the after the sensuall appetyte of the flesshe, in beautye, noblesse, ryches, and suche lyke this is no loue before god. Of suche loue speaketh not

Mat. 5.

Ephes. 5

saynt

aynt Paule, for suche loue is amonge harlottes
e amonge brute beestes. But thou shalte loue
er bycause she is thy syster in the chrysten fayth
nd that she is enheryter togyther with the in the
lorye of god, and bycause ye serue togyther one
od, bycause that ye haue receyued togyther all
ne baptim & semblable sacramētes. Thou shalte
lso loue her for her vertues, as shamefastnesse,
hastyte, dilygence, sadnesse, pacyens, attempe-
aūce, secresie, obedyence, and other goostly ver
ues al be it that she be poore of a small lygnage
nd foule. For ye maye not loue the woman, but
hat is in her, that is to say vertues & the grace of
od. Also thou mayst not hate her, but thou must
ate the imperfection that is in her, as her vyces
etraction, lacke of shame, lacke of chastyte vayn
nd ydle wordes, glotony, dyshoneste, slouthful-
esse, wrath, pryde, and other vyces. Lykewyse
hall the woman loue or hate that that is in the
an. The man shall reproue his wyfe by good
aner when she shal make any faute without ha
ynge of her, hauyng alwayes pacience with her
s with a frayle vessell, as teacheth saint Peter.
hen suche a good and holy loue is bytwene the
an and wyfe then shal the man be the heed, and
he woman the lesse. The wyfe shall wyllyngly
erue her husbande as her lorde. The man shall
oue his wyfe and honour her as his owne body.
For all though the man be the heed, he may not
uppresse and dispyse his wyfe but must dilygent
y defende her & kepe her from euyll as his owne
ody, he shal more enforce hymself that his wyfe
oue hym, then that she feare hym. He muste loue
er as god hath loued vs whyle we were yet his
enemyes

enemyes and yet enfecte with our syñes. So shal the husbande loue his wyfe, all be it that she be foule or difforme, he shall not be harde or cruell vnto her, but shal supporte her paciently and shal warne her swetely. For if thou be heed why wylt thou hurte or despyce the body, that is to say thy wyfe. The man shal defende warne teache and conduyte his wyfe, takynge hede that she clothe not her selfe to sumptuously and pompously and that she were no Jewelles for vayne glorye. For women be naturally gyuen vnto suche folies and braguery and pryde, It is not expedient that a chrysten woman shulde appareyle her outwardely as doth paynyms for scarcely is she the wyfe of one man alone that so costely dothe appareyle her selfe outwardly aboue her estate. Also they that do so gyue vnto many occasyon of euyl desyres. And seynge thou haste an husbande why wylte thou go so to please other. Herein shal the man be the heed and lorde ouer the woman & shal defende suche superfluyte and vayne glory in his wyfe. He shall teache & exorte her that she do her dilygence to please god by vertu and holy conuersacyon, and not by Jewelles and costly apperayl. For with suche thynges do the moost folyssh women of all garnysshe them selues.

Therfore shal the husbande take hede that the wyfe kepe measure here in. Then shal the wyfe bey vnto her husbande as vnto her souereygne, and shal loue hym as her owne body, shal honour and feare hym as her lord. For so was Sara subiecte vnto her husbande Abraham, and she called hym her lorde, as wryteth s. Peter. So dyd monica the mother of S. Austyn honour her husbā

1. Pe. 3.

And

nd when he was wrath or dronken she tempted
ym not, but after that it was passed she warned
ym of it by swete wordes. So shulde all good
women do vnto theyr husbandes.

Thus shal theyr be no sensuall or carnal loue
n the state of maryage but a godly and a spiry-
uall. Then shall bothe man and wyfe helpe the
ne the other for to get theyr expences. The wo-
mā shal take care for that that must be done with
n the house, and the man without. For suche a
yfe is moche pleasaunt vnto god, as it is wryten
n Ecclesiastes in this maner. In thre hathe my Eccl. 25.
spiryte had pleasure whiche are approued before
god and man. The concorde of brethren, the loue
of thy neyghbour, and the man and the wyfe wel
agreyng togyther amonge them selues. Suche a
yfe is pleasaunt vnto god, for he hymselfe dyd in
stytute maryage in paradyce. The man shal al-
wayes attrybute somwhat vnto the woman for
he is a fraple vessel. They shall lyue somtyme al
so in chastyte with one purpose and accorde to
thentent they may fast & pray. It is also alwayes
best that in mariage the lykr take the lyke. For yf
a poore man take a ryche or noble woman, she
wolde be the heed, & that is agaynst the teachyng
of s. Paul. And yf the poore mayden take a ryche
& noble husbande, she is not felowe to hym nor
lady of the house, but a seruaunt for he knowle-
geth her not for his wyfe, but holdeth her for his
seruaunt & drudge. And this is lykewyse agaynst
the teachyng of s. Paul. For by suche meane the
woman hath not goten an husbande but a tyraūt
& a vyolent lorde. Neyther was Eue made of the
fete of Adam but of this syde. Neuertheles when
the

the ryche is ioyned in maryage with the pore, loue well the one the other after suche maner as I haue said so that the man be alwayes the hede and that he dispyce not his wyfe, it is a chrystenlyfe be they ryche or pore, noble or vnnoble. For in this mater the wyll of god is more to be considered then pouertye or rychesse.

¶ How the parentes shall teche and gouerne theyr chyldren after the gospell The.xxiii.Chapytre

NOthynge in all chrystendome is so necessary as to teache & gouerne the chyldren, as it appartayneth. For for defaut of gouernaũce of them cometh all euylles into the world. And oftymes it is the faut of the parentes that the chyldren be nought by cause that they kepe not thẽ selues from gyuynge them euyl ensample whiche is a great and daungerous synne. This is the cause of the moost pte of the synnes that be done in the worlde, wherfore it behoueth that the parẽtes take good hede that they gouerne theyr chyldren well and crafty from the begynnynge of theyr youth. For herein may they do seruyce moche acceptable vnto god.

The fyrst shall the parentes do theyr dilygence to make theyr chyldren to lerne good maners. And for to kepe them from stameryngе, lyspynge and pronounsynge theyr wordes by halfe/which vyce cometh ofte tymes by theyr nouryces which speaketh so to the chyldren, and whiche speache those chyldren lerne and folowe. And this that they lerne so in youth can they scarcely leue. ye muste also take good hede that no body make them

em afrayed of any thynge in theyr youthe. For
ey are some tyme fearfull all theyr lyfe after.
nd when they are come to the age of. vi. or. vii.
ers at the vttermoste / let one send them to the
ole to some good man that feareth God.

Theyr parentes shall often enstructe them of
od/ how that Jesus Chryste verye god & verye
an dyed for vs on the crosse/ and howe that we
al haue another better lyfe after this lyfe here/
how that god hathe made & created all thynges
all that is in the worlde belongeth to hym, and
w that he lendeth it vs for to lyue with all and
vse it well. And how that it is he that nourys-
eth and entreteyneth vs / & how that we muste
ust & stycke vpon hym/and that he wyl kepe vs
ell from all euyles. And so shall they enstructe
em by lytell and lytel vnto the fayth and truste
God. And howe that God is theyr father &
ey his chyldren/ as we haue shewed before.

Therfore is moche to be playned the euyll
ustome that is amonge the Chrysten, that they
onne into ferre contreys on pylgrymages & leue
eyr chyldren & meynye at home without hede &
ouernour. It were a thousand tymes better
at they abode at home, & lerned theyr Chyldren
the lawes of God. For god requireth not that
e shuld go on pylgrymages, he neuer cōmaunded
or praysed them. For it is nothynge but all in-
redulyte and lacke of fayth, that maketh vs to
onne here & there & to seche god in one certayne
lace whiche is lyke myghtye in all places.

But god hath cōmaunded all his people to go-
erne & teache theyr chyldren and theyr meynye.
s wryteth Saynt Paule vnto Timothe sayng.

1. Tim. 5 If any one take not charge & care for his owne and principallye for his mayne, he denyeth the fayth/ and is worse then an infidele or paynyme. whoo is he that wolde not tremble herynge these wordes of this holy apostell. O ye fathers and mothers maysters & maystresses take these wordes unto youre hertes/ for it is great peryll to be worse then a paynyme and denye the fayth.

Take good hede what seruauntes ye take in to your house. For youre chyldren oftymes wyll become lyke unto them. Take also good hede that your mayne tel no vyle tales, synge no vyle songes, nor speake no foule wordes for that doth moche corrupt the chyldren, ye must also beware that ye do not aray or clothe your chyldren pompuously to flater them or make to moche of them shewyng them to moche folysshe loue. For when ye gyue them to moche of the bydell ye can not afterwarde chastyce or reproue them. It is expedyent that ye take hede, that ye clothe not youre selues to sumptuously/ for yf ye do it, It profyteth nothyng to kepe your Chyldren frome it. For the chyldren wyll lerne it of them selues by the euyll ensample of theyr parentes. And when they se theyr parentes do it / they thynke it is no synne / notwithstōdynge that there cometh of hit great synne and moche euyll. Let not your chylde rome where he wyll, but knowe alwayes where he is/ who is with hym or in his compayne/ and what thyng he doth. Se that your chylde haunt honest games, I saye not ryche or nobyll games/ but of good maners/ & that they be therto well instructed. Suffre not your chyldre to go to weddynges or banquettes/ for now a dayes one can lerne no

thynge

thynge theyr but rybaudrye & foule wordes. For yf it be so that thou wylt not suffre thy chylde to come into a place where he may be in daunger to take hurte of his body. How moch more art thou bounde to kepe hym from comyng there where he shulde slee or hurt his soule. Thou sendest hym to the weddinges/ where thou knowest well (as the worlde goeth now a dayes) that it is lykelye that he shall be hurte in his soule by herynge of suche wordes/ that he shall with great dyfficultye be made hole / & yet thou wylt not kepe hym thence.

O worlde without wytte.

Thou muste take hede to what vyces thy chylde is most enclyned/ whether it be to couytous pryde or other vncleñes / & accordyng therunto he must be warned & kepte. Thus shalte thou do thy dylygence to apply hym to vertue in tyme whyles he is yonge, for then mayste thou bende, applye, and conduyte hym as thou wylt. And yf the chylde be naturallye enclyned to any vertue/ thou shalte do thy dylygence to enterteyne hym and to auaunce hym therin. Thou shalte also know that in the men childrẽ there reyneth comonly other synnes then do in the doughters. In the doughters reyneth moste pryde of beautye and of rayment. In the sones slouth/ dronkennesse/ and harlottrye. So be boueth it that a good father and mother/ consyder dylygentlye to what thynge theyr chyldren are moste enclyned / & to conduyte & warne them therin. The parentes ought also to beware that they be not to harde & rygorous vnto theyr chyldrẽ to the intent they make them not rebelles vnobedyent & fugytyues/ and then runne they a way vacabondes by the countre as many one do.

They shall cause them to learne an occupacyon wherunto they shulde haue moost courage and apte intent which shuld be lawful without fraude & wherby they myght honestly get theyr expences in tyme comynge. This shulde be done in tyme before they be gyuen to scoles for we se comonly that clerkes wyll put theym selues to no crafte but become men of warre. And although that thou be ryche thou shalt alwayes make thy chyldren to learne an honest & lawfull occupacyon for in so doynge they occuppye the tyme of youth well & kepe them selfe from dronkennes haserdynge & lyghtynge & from other mischeuous busynesse.

And yf by any chaunce they come to pouertye it is good that they can some crafte wherby they maye gette theyr breed. And of it happen not vs to them yet shal they alwayes do some what that they therby may the better helpe the woze, for after the scrypture none may be ydell. For labour is a penaūce enioyned vnto all the worlde/ & not of man but of God, after that Adam had synned.

Genes. 3 2. thes. 3. And he that laboureth not shall not eate after the scrypture. Moreouer at the festfull dayes thou shalte bringe thy chyldren to the churche to here the sermon. And when they are come home thou shall aske them what they haue kepte in memory of the sermon. Then shalte thou admonyshe them to lyue well, & to put all theyr hope & trust in god/ rather to dye then to do any thynge that is agaynste the wyll of God.

Thou shalte also teache them the Christen fayth after the maner aboue declared / exhortyng them to pacyence / charyte/ & hope in God. And principally thou shalte teache them the cōtentes

of the

of the prayer of our Sauyour Chryste called the pater noster/ and that in theyr mothers tongue/ that is to say/ howe they haue an other father in heuen of whome they muste loke for all goodnes and without whome one can haue no goodnes, And howe that we may seke nothynge in all this lyfe in our worckes and in all our intentes but the honour of our heuenly father. And howe they muste desyre that this Father wolde gouerne all that we do or desyre/ & how that we must submyt all to his holy wyll. And how that his wyll can be but good/ and helthfull. Finally how that aboue all worldly thynges they be myndfull of the intentes of this prayer, & set moost by it of all other prayers. And for to do this the better thou shalte kepe them from redynge of all wylde storyes of bataylles of loue and other fables. Thou shalt bye them holsome bokes as is the holy gospell. the epystels of the holy apostles. ye and in conclucyon bothe the newe & the olde Testament/ that is to say the hole byble in language that they may vnderstand/ & also this present boke. And thus thou shall do to the intent that thy chyldren may accustomer lerne them selues in the holy dyuyne scrypture & drynke of the fountayne which is descended frome heuen. For by suche meanes mayst thou poure out good water whē they shall be olde. But yf thou be care full and doest great labour to get thy chyldren theyr bodely expences as thou arte bounde, how moche more arte thou bounde to get them theyr spirytuall expences of theyr soule which is made after the symilytude and ymage of God. And the more that the soule is worthyer then thy body/ the more greater care

ſhulde thou take to teache hym his helth.

But what meate is better to nourysſhe the ſoule then that of the Goſpell & of the holy ſcripture the which onely is the nutrimēt of the ſoule.

Thou haſt kepte the body of thy chylde from fyre and water when he was yonge. why wylte thou not nowe alſo kepe his ſoule from peryll? It were moche better to be carefull in this matter then to ruſhe to Rome or to ſaynt James or elles where on pylgrymage. For (as I haue ſayd) all this is inkydelyte / for thou haſt thy helpe of god as redy at home as elles where/ and yf thou pray
Jacob. 1 to hym with a ſtedfaſte fayth doutynge nothige. As ſayth ſaynt James. And yf thou fynde not God in thy herte thou ſhalt fynde hym no where. The parentes can do no greater ſeruyce to God/ then to teache and lerne well theyr chyldren. For herein lyeth great vertue/ hereby may one pleaſe god ſyngulerly. Beware alſo ye parentes that ye gyue not to moch money to your chyldren. And that that ye gyue them take hede how they ſpende it & wherupon. And when they bryng any thyng home that is not youres, or yf that they repoꝛte any newes of detractyō/ ye muſt ſharply repꝛoue them. when thou wylt do any almeſſe before thy houſe thou ſhall do it by thy chyldren to the intēt that they may lerne to ſerue the poꝛe. And when they haue ſtryued the one agaynſt the other thou ſhalt cauſe them to come forth in the euenynge to ake the one the other mercye and forgyuenelle. And lykewyſe ſhall they do whē haue haue offended or angred theyr parentes.

Thou muſte be well ware that thy chylde growe not vp into pertynacyte / rebellyon/ or incrudelyte

credulyte. And that he be no fyghter nor ſtryuer/ when thou hereſt thy chylde ſwere/curſe/ ſtryue fyght/ lye/ or ſpeake any foule wordes / or lynge any rybaude cõges thou ſhalt reproue him ſharply. The parentes ſhall all wayes laboure that theyr chyldren ſhal rather feare them for loue and reuerence then for punyſhement and feare. For chyldren that obey vnto theyr parentes for feare of betynge/ they feare them no longer then the ſtrypes endureth. As all they that ſerue God for feare of paynes or trybulacyõ endureth / and after that they be delyuered they retourne agayn to theyr olde ſynnes.

But the chyldren that feare theyr father and mother by delectyon & loue abyde alwayes obedyent by that ſame delectyon.

The fathers and mothers muſt be well ware that they ſtryue not the one of them agaynſte the other/ & that they ſwere not / & that they ſpeake none in ordynate or dyſhoneſt wordes, pryncypally before your chyldren. For when they lerne any vnhappyneſſe in youth they ſhall with great dyffyculty leue it in theyr age.

ye may neuer ſhewe youre ſelues ſorowfull / wayle/ nor make complaynte before your Chyldren for loſſe of any erthly goodes or by cauſe ye haue not good gaynes. For when they here you complayne for ſuche thynges, they gette a delite and a loue of temporall thinges ſo that they take pleaſure in nothyng elles but in temporall ryches & haue ſorow of nothing but for the loſſe of ſuche thynges, for they lerne it of theyr parentes. The chylde foloweth nothyng ſo moch as that which he ſeeth his father & mother & other frendes do.

Hynally thou muste marke verye dylygently whether they haue desyre or wyll to be marred at the state of maryage or not. And as ye perceyue it so muste you incontynente helpe them and care for them that they maye make a good maryage. As Abrahan was carefull for his sone Isaac.

And forbycause that the fathers & mothers are manye tymes not carefull in suche causes / it cometh to passe that so fewe come chaste to the state of maryage / that theyr chyldren are manye tymes decepued / and that they haue shame dyshonour and sorowe of theyr Chyldren.

And this is mooste the faute of the father and mother whyche are more carefull for the bodyes of theyr chyldren then for theyr soules.

And therfore they wyll in nowyse that theyr chyldren be poore but rather seke to marye them rychely then helthfully / and aske more for temporall goodes then after vertue / good maners / and goodes spirytuall.

And for to make them haue good tymes they make them many tymes prestes or relygyous.

And so to prouyde them of the ease of theyr bodyes they are oftymes cause of the euerlastyng payne of theyr soules.

For none ought to be brought into the state of prestbod / excepte he be fyrste chosen into some offyce in the congregacyon and that bycause that we mought se what lyfe that he leadeth.

This thynge complayneth sayntAugustyne in the boke of his cõfessyons in the secunde Chappytre / that his parẽtes were not carefull for hym in this mater.

Of

¶ Of the lyfe of the cōmune Cytezyns or housholders. The.xxiiii.. Chapytre.

IN all the worlde there is not a more chrysten lyfe, neyther more accordaūt vnto the gospell, then is the lyfe of cōmune Cytezyns or housholders whiche by the labour of theyr handes and by the swete of theyr vysage get theyr brede and exspences, for saynt Paul reioyseth that he gayned his brede in the laboure yf his handes. And he rebuketh the ydle wydowes that rōne about playing from hous to house wherfore it were moche better amonge the Chrysten that euery one were set to some occupacyon, and that we shulde not suffre so many yong and stronge persons to begge theyr brede, but rather cause them to lerne some occupacion. And yf that all yonge preestes, monkes, and relygyous dyde lykewyse it were neyther synne nor shame, wyll they be bette then saynt Paule was and the other apostles. we se now a dayes that they be forboden to worke which is manyfestly apostasie and agaynst the chrysten fayth, it becometh none to forbyd them to laboure all though he were an aungell of heuen, moche lesse man. The monkes also were wont to labour ī olde tyme. It is playn that there be to many preestes and religious ī the worlde by halfe. And seynge preestes wyll not laboure, then yf all the worlde were preestes who shulde labour the erth? I can not tell what holynesse there is nowe a dayes in the lyfe of preestes or monkes aboue the lyfe of the husbandeman. The husbandes lyfe is better now after the gospel then the lyfe of a great pte of prestes, monkes or freres. For al prestes, monkes ꝛ freres whiche haue

1.thes.2. and.4.

Gala.1.

haue none offyce that is necessary vnto chrystē
do eate vnryghtuously the goodes of the poore,
and are called of Chryst in the gospel murtherers
Joan.10 and theues. But let vs shewe vnto the housholders how they shall lyue holsomely. For it behoueth that they also knowe how they shulde lyue.

The housholder shal hyre (whether he be husbande, craftes man, or marchaunt) kepe the rule
Mat.7. that god hath gyuen in the gospell, that is to say that in all his marchaundyse, and in all his busynesse he do to another as he wolde be done vnto, not seking his owne profyte to the hurte and damage of another. He shal neuer dispayre his neyghbours goodnes but wysch hym as moche good as he wolde haue hym selfe. Thus cõmaundeth
1.thes.4. vs sayne Paule that none oppresse or deceyue his brother in any maner bycause the lord god is venger of all suche, for we be all brethern and membres of one body. Therfore thou shalt beware of stryfe and to moue any maner of dissencyon with thy neyghbour be he ryche or poore, noble or vnnoble, for we be al lyke noble before god, bycause
Gala.3. we haue all togyther one father. For sayne Paule sayth ye are all one in Chryste. And therfore shall none dispyce the poore, nor caste his pouertye in his teeth, but shall socoure hym with his goodes and conforte hym alwayes in his pouertye, yf thy neyghbour or chrysten brother be sycke and poore thou shalt oft go to hym and conforte hym dystrybutynge to hym of thy goodes accordynge to thy power. Thou shalte be redy to serue hym and to gyue thy lyfe for hym, as sayth sayne Johan.
1.Jo.3. Hereby knowe we the loue bycause he hath gyuen his lyfe for vs. And we ought also to gyue

our

our lyues for our bretherē. And yf thou haue no-
thynge to gyue to hym/ thou shal gyue knowlege
therof vnto them that haue/ & shalt exhorte them
to socour this poore person. Before tymes it was
accustomed to gyue knowlege to the pastor or cu
rate of the churche whiche dyd socoure the poore
with the tresure of the church/wherof was made
mencyō in the lyfe of Saynt Laurence and saynt
Gregory, & when there was no more the Byshop
toke the chalyces & the other vessels of golde and
syluer/ & brake them & dystrybuted the pryce ther-
of vnto the poore. The bysshopes also were wont
to warne the cytezyns that they shulde gyue them
knowlege when any were dyseased or seke. But
nowe (God amende it) it is all otherwyse. The
bysshopes take care of no suche thynges/the tre-
asure of the church is spēt in gyldyng ymages/ in
foūdyng of great prebēdes/in buyldyng of taber-
nacles/in costly aulter tables / & suche supfluous
ꝓdigalite. And thus ar the poore mēbres of chryst
depryued of that that vnto them apperteyneth. O
worlde blynde & Idolatryous. The poore were not
wont before this tyme to axe almes For they that
were strōge were compelled to labour / & the olde
impotent poore wedowes & orphantes were kepte
& susteyned of the table of the poore whiche they
called the treasure of the churche. As sayth saynt 1. Cor 16
Paule vnto the corynthyās counceylyng them to
assemble a treasure for the poore. This was also
instytute of the appostels to thentent that the infi
deles that were ꝯuersaūt amōge the chrystē shuld
not mocke the chrystē when they sawe them haue
dysease sayng that there was no charite amonge
the chrysten/bycause they dyd not socour the one
the other

the other/therfore they axed none almes all tha
tyme. It were also good nowe at this daye tha
we shulde not suffre them that be yonge & strong
persones able to get theyr lyuynge to axe almes
for the worlde is full of suche ydle people.

Mat.14 Our lorde doth now at this day the selfe sam
myracles that he dyd when he fedde a great nom
bre of people with fyue loues and.ii fysshes/al
it that by oure vnkyndnes we regarde it not, fo
there are fyue partes of the people in the worlde
and one parte of the same fyue partyes nourys
sheth & kepeth the other.iiii. The first partye b
prestes/monkes/chanons/freres/& clerkes. They
get nothyng but spend al. The.ii. are the lordes
counceylers gouernours of countreys and other
ryche people that lyue of theyr rentes. The thyrd
be auncyent people/impotent and chyldren.
The fourth be men of warre/theues/murtherers
ruffyans/comen women and baudes. Al these get
nothyng but spent all. The.v, be comon cytezyns
artifycers and husbandmen that by theyr labour
get their owne exspences & also the exspences of
the other.iiii.partes. And so it behoueth that one
persone muste nourysshe fyue yf it were not that
god prouydeth meruaylously for oure necessyte
how shulde it be possyble. For this cause haue I
sayd that the lyfe of cytezyns, housholders and
husbandmen is most holsome after the gospel. It
behoueth alwayes that the housholder come in so
cour vnto his neyghbour & that he serue him & co
forte hym as I haue sayd before by charyte. For
we be all brethren togyder & mẽbres of one body.
And therfore shal the good chrysten be as sory of
the hurt of his neyghbour as of his owne. Paul

Reioyse

Reioyſe you with them that be ioyful, and wepe with them that wepe. Rom .12

Ind yf thou knowe that thy neyghbour is of yll lyfe & that he gyue euyl enſample vnto other and cõmaundeth the in the goſpel that fyrſt thou ſhalt warne hym bytwene the & hym alone ſwete & prayng hym that he wyll amende hym. Ind yf he here the and obey vnto thy counſeyle (Jeſus Chryſt ſayth that) thou haſte wonne thy brother But yf he wyll not here the, thou ſhalte call .ii. or .iii. frendes and ſhalte reproue hym in theyr preſence. Ind yf he wyl not yet obey thou ſhalt tell it (ſayth Chriſt) vnto the cõgregacyon that he may be openly reproued. Ind yf he yet abyde obſtinate not wyllyng to amende hym, then ſhalt thou take hym for an heathen and publycque ſynner. This is the brotherly reprehenſyon whiche Chriſt hath lerned vs in the goſpell. Some man wolde ſay yf I ſhulde do thus to my chryſten brother he wolde be angry with me and fyght with me, I tell the to auoyde that thou ſhalt beware to warne hym dilygẽtlly or in mockyng hi. But thou ſhalt pray hym ſwetely and brotherly ſhewynge hym howe that a chryſten ſhulde lyue. Ind yf of aduenture he ſlewe the in ſuche a caſe thou ſhuldeſt dye for the trueth as dyd ſaynt Johan Baptyſt, and ſo were thou goodes martyr for god is the trouth. Mat.18

The houſholder ſhal laude and rendre graces not onely bycauſe that he is diſcended from an hygh lyche or noble lygnage, but alſo bycauſe that he hath made him to be borne in ſuche eſtate that he is fayne to get his brede with his laboure. For that is the very lyfe of a chryſten. But he ſhal not put his truſt therin at all as though he were ther Mat.14 Joan 14

fore

fore better then another, for al be it that in the
mater he kepe the cõmaũdment of god. It is pos
syble that he kepeth it not i other thynges, wher
fore we muſt alwayes be very ſtudyous to abyde
in humplyte.

God myght nourylſhe vs without our labour
as he nourylſhed the .v. thouſande perſones i the
wyldernes and myght kepe vs well without hau
uynge ſo many occupacyons in the worlde. But
he hath ſo ordeyned it for to entreteyne & to mou
charyte amonge the chriſten byeauſe that the one
hath nede of the ſocour of the other, as the baker
of the brewer, and lykewyſe the brewer of the ba
ker, and ſo of other occupacyõs, to thentent that
we ſhulde ſo ſerue and ayde the one the other by
loue that we ſhulde not be ydle. And therfore the
the houſholder and euery craftes man do his la
bour dilygently and ioyfully in tournynge all his
labour to the honoure of god, byleuynge that in
doynge his buſynes by ſuche good intencyon he
ſerueth god, and that his laboure pleaſeth god
that by Jeſus Chryſt in whome he byleueth and
truſteth. All were it ſo that ye ſhal abyde at your
laboure ſurely byleuyng that your labour is plea
ſaunt vnto god. Thou ſhalte thynke that thou
mayſt not do thy labour for couetyſe, for to ware
ryche, for to eate and drynke delycately or for to
haue good tymes. For when thou laboureſt with
ſuche an entent thy laboure is not acceptable to
god, but it is great offence. And yf percaſe thou
ware ryche without care, therfore ſhalte thou
thanke god, and vſe it to his honour, thou ſhalt
not labour pryncipally to be ryche. Neyther ſhalt
thou reioyſe of thy ryches. Neyther yf thou be

poore

poze thou shalt not therfore be sory, but shalt do thy labour truely recõmendyng all to the wyll of god that he make the pooze or ryche after that he knoweth to be helthful vnto the. Thou shalt not be a brynger vp of newe facyoned garmentes for wherby is the people many tymes enduced to syñe and vnto losynge of great expences lost in wast. But thou mayst saye, yf I wyll haue it another shall make it, and then am I not kynder of the newe facyon. I tell the agayne that none shall make it, for yf thou woldest not make it nor none other it wolde abyde vnmade well ynough. For this is not taught for one or two, but for all the worlde.

Thou shalte not dispende the goodes vnprofytably i makyng sumptuous buyldynges or byyng of costly housholde for vayne glory or in makyng of pierpous clothes, or in delycate meates or dryn kes. For all that thou doest thus spende outragyously, thou robbest it from god & from the pooze Thou mayst not abuse the goodes as thou wylt/ for god hath lent them vnto the for to vse them in all reason/ and for to socoure the pooze with them. As teacheth saint Paule. Thou shalt cloth the, eate & drynk after the most reasonable custo-me of the contrey where thou dwellest and after the maner of thynhabytauntes there. For thus mayst thou do after the gospell. Thou mayst ne-uer lye, I were nor do nothynge that god hath de-fended for to get temporall goodes. Thou shalte not count at euenynge howe moche money thou hast gayned, but howe muche thou hast profyted in goodnesse and vertue, and howe moche good-nesse thou hast lost in that dayes iourney.

Thou shalte not vexe or greue by iustyce or
therwyse the poore that owe vnto the for th
mayst not do it without synne. As Chryste say
in the gospel. Resyst not (sayth) he vnto the
Mat. 5. But who soeuer stryke the on the ryghte th
tourne to hym the other. And he that wyll dra
the perforce into ryght and take away from
thy cote, gyue hym thy gowne also. And he th
constreyneth the to go a myle with hym, go w
hym twayne. Gyue to hym that asketh the. A
flee not from hym that desyreth to borow of
Also it is sayd more in the same chappyter. Lo
your enemyes, do good to them that hate you.
For yf ye loue thē (sayth he) that loue you, wh
great thynge do you, do not the heathen euen th
Rom. 12 same. Moreouer S. Paul vnto the Romayns.
Blysse them that persecute you. Blysse them bu
curse them not. And agayne, yelde not euyll fo
euyll circumspectly bryngyng forth that is hon
in the syght of all men, and yf it be possyble a
moche as is in yon to lyue in peace with all men
reuēgyng not your self my wel byloued, but gy
Heb. 10. place vnto wrath. For it is wrytē. To me be th
vengeaunce, and I wyl render it sayth the lor
god. And yf thyne enemy be hongry gyue hym
eate. And yf he be thursty gyue hym drynke. B
not ouercome with euyll/ but ouercome the eu
1. Pet. 2. with good. Saynt Peter sayth also. None h
yelde euyl for euyll/nor curse for curse.
These wordes and other lyke seme to meane (y
they wyl) that the good chrysten shall not defen
them selfe by iustyce in no maner for any man
wrong that they suffre of the euil but shuld rec
mende al vnto the good wil of god which shal de
fend

[illegible] them & rule al thinges for the best, and more [illegible]somely and ryghtuously then al the iudges of [illegible] worlde. But of this mater wyll we speake in [illegible] chapyter of two maner of gouernementes.

Thou shalte ofte tymes lyfte vp thy herte and [illegible]ought to god as thou doest thy labour/ & shalte [illegible] to hym a shorte prayer, doynge thy busynesse [illegible]th a good wyl, and with a ioyfull hert for god [illegible]the inioyned the that laboure in Paradyse in [illegible]am for a penaunce. But be alwayes ioyfull in [illegible] lorde, and mery with thy wyfe, seruauntes, [illegible] mayny. Here after wyl we tell how the houf[illegible]lder shall lyue with his seruauntes, and howe [illegible] shal be obedient vnto his prynce in paying his [illegible]es fyftenes subsidies or suche other semblable [illegible]maundes. Genes. 3. Phil. 4.

¶ Howe the ryche people shulde lyue, an informacyon and teachynge after the gospell. The. xxv. Chapyter.

HE that is ryche and lyueth of his rent/ ought fyrst to knowe what he may not vse nor spende his goodes as he wyll, for he is but a keper and dispensatoure [illegible]rof, for god hath not gyuen the that rychesse [illegible] to spende it outragyously in meate & drynke [illegible] in costly buyldynges and pompous clothes for [illegible]ayne glory/ or to hasarde it at dyse, and at other [illegible]amynge. But thy goodes belonge as well vnto [illegible] poore as vnto the. For god hath sent the ry[illegible]es in to the worlde as well for the poore as for [illegible] ryche, for they must lyue all aswel the one as [illegible] other.

The ryche be none other thynge but dispensa-

tours & dystrybuters of the goodes of god as the
lordes of the worlde haue theyr dyspensatours.
Therfore when thou spendest thy goodes outra-
gyously in eatynge & drynkynge & other excesse
thou shalt yelde accompt before god at the day of
iudgemēt. For the ryche man of whom speaketh
Luk. 16. Christe in the gospell/ was dampned for none o-
ther thynge but because that he was not merci-
full & that he lyued euyll of his rychesse beyng an
euyll dyspensatour. wherfore it behoueth that
euery man be circumspecte how he spend. For all
that folke spende so without necessyte is robbed
from the poore. And sayut Paule sayth. when
we haue our fode & wherwith to couer vs, let vs
be contented. Our nature is cōtented with lytell.
And they that lyue so in pleasure takyng all theyr
ease are not Christen. For they deuour that that
belongeth to the poore which are theyr brethern
& membres of one body. This let the pangme do
that vse suche voluptuousnes pleasaūce honour
and worldly vanite because they haue no hope of
a better lyfe. The christen shall not lose his tem-
porall goodes but shall vse them to ministre vnto
his necessytes & vnto his neyghboures, euer gy-
uynge thankes vnto god to whom all belōgeth.

The rycher that thou arte the more care
shalt thou take/ for to the is gyuen more to kepe
then vnto many other. The ryches are not euyll.
For Abraham/ Isaac/ Jacob/ Job/ and Dauid
were ryche, but euyll dyuynge of rychelle is euyll.

Of suche rychesse speaketh sayut James in
Jacob. v. this maner. Go to ye ryche, wepe ye waylynge
vpon your myserues/ which shall come vpō you.
And Christe sayth in the Gospell. wo be to you
ryche

che that haue here your cõsolacyon. And sayne
uke. Truely (sayth he) I tell you that the ryche Luke. 6.
all with dyfficultye entre into the kyngdome of
euen. And S. Mathewe sayth. It is more easy Mat. 19
a Camell to passe thorowe the eye of a nedle /
an a ryche man into the kyngdome of Heuen.

Therfore let the ryche men take hede theyr
ychesse be not theyr euerlastyng lyfe / & that they
me not an other thynge after theyr deth / as had
e ryche man of whom our sauyour speaketh of
the gospell sayngе. A man was ryche & was Luke. 16.
othed with purpure and sylke and dyd eate and
ynke dayly costly meates & dzynkes. And there
as a certayne begger called Lazarus lyenge at
is gate full of sores desyrynge to be fedde with
e cromes that fell frõ the table of the ryche mã /
ut the dogges came and lycked his sores.

It happened that the begger dyed & was borne
ith angels into the bolsom of Abraham / the ry-
e man also dyed and was buryed in hell. And
stynge vp his eyes when he was in his tormen-
s / he sawe Abraham a ferre of and Lazarus in
is bolsom / and he cryed and sayd. Father Abra-
am haue mercy on me / & sende Lazarus that he
ay put the ende of his fynger into the water to
ole my tongue / for I am tormẽted in this flame.
nd Abraham sayd vnto hym. Sonne, remembre
hat thou haste receyued thy goodes in thy lyfe /
nd Lazarus eyll therfore he hath now consola-
yon, and thou arte tormented. Thus gyueth
d many tymes to them that shall not be heyres
f the euerlastyng lyfe / the rychesse & prosperyte
f this worlde / and payeth them therwith.

Therfore shall not the ryche be proude of his

ryches/ but shall be alwayes in care fearynge le
God shulde paye hym in this worlde and that h
shall haue none other thynge. Therfore sayth S
1. Tim 6 Paule to Tymothe. Cōmaunde (sayth he) vn
the ryche of this worlde that they be not prou
mynded & that they trust not in vncerteyn ryche
but in the leuyng God which gyueth vs all thyn
ges abundauntlye to vse/ to do well / to be ma
ryche in good workes/ to be made redy to dystr
bute that they maye wyllynglye to haue felow
shyppe in those thynges/ buyldynge to them sel
a good foundacyon in tyme comynge that th
may sette hande on the euerlastynge lyfe. And a
gayne. They (sayth he) that wyll be ryche fall
tymes in temptacyō & in the snare of the deuyll/
into many vnprofytable and noyous desyres t
which tumble a man into dystructyō & perdycyō
for the rote of all euyll is couycyse / the which
whyle som folkes desyred they dyd erre from t
fayth & wrapped them selues into many sorowes
And many other places there ar in the holy scry
ture the whiche shulde strongly feare the ryche
gyue great consolacyon vnto the poore / for let
all the ryche know that when they socour not th
poore with theyr rychesse they do as great sym
as though they robbed any bodye.

For god hath not gyuen them the ryches f
to boste & bragge therwith & to make great che
neyther to make them selues lordes/ but to the i
tent that they shuld be seruaūtes of all the wor
and to helpe all poore persones/as are poore vy
gyns / or yonge women at the estate of maryag
to the intent they come not to dyshonour/ and th
poore yonge people to lerne an occupacyon.

And

nd so to gyue lende and socoure one an other.
Thus teacheth vs Saynt Johñ where he sayth.
He that hath the rychesse of this worlde & seeth 1. Jo. 3.
his brother haue nede and shytteth vp his herte a
aynst hym (that is to say hath no pytye of hym)
owe is the loue of God in hym? As though he
olde saye he that seeth his brother haue nede &
elpeth hym not / it is not possyble that the loue
nd charyte of god shulde be in hym. Lykewyse
yth S. Paule. For get not hospitalyte (that is Heb. 13.
say lodge and helpe the poore) for some therby
ue receiued aungels into theyr houses without
owlege therof. And therfore shalte thou not be
hamed somtyme; to call the poore out of the stre
s / & to gyue them to eate & drynke. For it is the
unceyle of our sauyour Chryste in the Gospell
here he forbyddeth to byd the ryche to the feest
hich may rendre it to vs agayn. But whē thou
akest a feest (sayth he) call the poore / the weke / Luk. 14.
e blynde / the lame & thou shalt be happy for they
ay not rendre it to the agayn, yt shalbe yeldē to
e agayn, in the agayn risyng of the ryghtuous.
But some man wolde now say. It is myne
wne I haue gained it ryghtuously / why may I
ot vse it at my wyll? I answere the that is not
ue that thou haste gayned it / but god hath sent
the / he hath not made the Lorde of it / nor wyll
t that thou vse it at thy pleasure. Thou arte
t onely a dyspensatour for to dystrybute it and
vse it after the coūceyll of the Gospell & of the
ly scrypture / that is that thou shalt vse it with
t any maner of outrage in thy house & out of
yn house to all poore people as thou shal se nede.
For that that thou spendeste otherwyse / thou

robbest from god & from the poore which are
membres of Jesus chryste. And yf thou do
any good thou doest it to the pson of Jesu chr
for it is sayde in the gospell. All that ye do to
of my leste bretheren ye do it vnto me. Ther
he that doth good vnto the poore he doth it v
Chryst. And he that doth euyll vnto the poo
doth it vnto Chryst. Thou canst not bestowe
money and almesse so well vpon nothynge in
worlde as on the poore. For the holye scrypt
cõmaundeth not to gyue it any where elles. O
sauyour chryste shall not prayse the at the day
iudgemẽt for none other cause but that thou
helped the poore in gyuynge them meate & dry
and clothynge in vysytynge them / and gyuy
to them of thy goodes when they were seke.
Euen as for none other thynge shalte thou be
proued but for forgettyng of the poore.
Therfore thou art not bounde to make many m
ses to be songe & obytes to edyfye chaunterye
chapelles / churches or aulters / to gyue offerin
to sayntes or candeles of waxe / for of all this
shall yelde none accompt though ye haue left
vndone. For the holy scrypture maketh no me
on of those thynges. They are rather inuẽted
the coutuous mynde of men then otherwyse.
Chrisostome. sayth Saynt Johñ Chrysostome. wylt thou
fye the house of god: so gyue to the poore wh
they may lyue, & thou haste edyfyed a relon
house of God / for men dwell in buyldynges
god dwelleth in holy men & in men of good ly
Hierom. Also S. Hierome wryteth to one called Celan
when thou giuest forcouryng hãde vnto the po
when thou comeste in forcourynge to a man in
necessyt

necessites/when thou settest hym that erreth into the ryght way thou hast buylt a pleasaunt temple to God. For the hertes of the holye persones are called the temple of god / the whiche who soeuer do violat / God wyll dystroye hym.

Therfore ye ryche people haue ye alwayes mynde on the poore. And se that ye loue better to bestowe your almesse where ye are sure that it is acceptable vnto God /and also where god hathe commaunded you to do them / rather then ther where as ye know not whether ye do wel or eyl as in makyng of ymages /Chapelles/ pylgrymages/ obytes/ and other maners inuencyons wherby the poore are nowe a dayes myserably robbed and vnkyndlye pylled by them that shulde ayde & helpe them yf that they dyd not serche more theyr owne profyt then the profyt & honour of God.

Of two maner of regimentes / or gouernaunces / ghostly and seculer or worldly.

The. xxvi. Chapptre.

Firste we muste dylygently serch out the ryght and seculer power / swerde, and gouernemēt to thentent that none shuld doubt whether it be of the ordināce of god or not. The wordes wherby we know that the seculer power is instytute of god are these of S. Paule. Euery soule shal be subiect to the hyghe powers/ for there is no power but of God. Then he that resysteth the power/ resysteth the ordināce of god S. Pet. Be ye subiectes to euery humayne creature, be it to the kynge, as to the soueregn/ be it to the hede rulers/ as by hym sent for vengeaūce to the offenders/ but for prayse to them that be good.

Rom. xiii.

1. Pe. 2

Moreouer the ryght of the seculer power and of the Ciuile iustyce hath ben from the begynnyng of the worlde, for when Cayn had slayne his brother Abell, he feared moche that he shulde be kylled agayne. Lykewyse after the flode god confirmed it agayne sayeng, who soeuer shede mānes blode his blode shal be shedde agayne. The same ryght was confirmed agayne in the lawe of Moyses, where he sayd in Exodo. who soeuer stryke a man wyllyng to kyll hym shall dye of deth. And agayn yf any with dede aduysed lyenge in awayte kyll his neyghbour thou shalte drawe hym out of my house, and that he dye. And in the same lawe it was cōmaunded to take awaye lyfe for lyfe, eye for eye, tothe for tothe, hande for hande, wounde for wounde, and so of other. Lykewyse hath our sauyour Christ in the gospel confirmed it sayng to saynt Peter in the gardeyne of Olyuete. he that strykeith with the swerde, with the swerde shall perysshe. Then is it all certayne and manyfest that it is the wyll of god that there shulde be a swerde and iustyce temporall for the punicyon of the euyll and cōfortacyon of the good and for the entretaynynge of the publyque peace christen and cōmune brotherly loue.

Genes. 9

Exod. 21

Mat. 15.

Secondly it semeth to be moche cōtrary herunto that whiche Christe sayth in the gospell in this maner. ye haue herde what hath ben sayde. An eye for an eye, a toth for a toth, but I say vn to you, ye shall not resyst euyll. But who soeuer stryke the on the ryght cheke, tourne to hym the other. And to hym that wyll go to lawe with the by force & take away thy cote, gyue to hym also thy gowne. And he that wyll constreyn the to go a myle

Math. 5

mple with hym, go with hym twayne. And al ly
all after. Loue your enemyes, saye well of them
that curse you, doo good to them that persecute
you with hatred, praye for them that hurte you
and persecute you. And ouer and beside this
there are yet many places in holy scrypture forbe
dyng all maner of vengeaunce. As in Saynt Paul Rom. 22
to the Rom. Saynt Peetre in his first epystle, and 1.Pet.2.
in many other places. wherfore it semeth that the and.3.
swerde of iustyce shulde be forboden in the newe
Testament amonge the chrysten.

Then thyrdly for to vnderstād this wel we must
first know that there are two sortes of people in
the worlde. The first belong vnto the kyngdome
of god, the other to the kyngdome of the worlde.
They that belonge vnto the kyngdome of god be
all true faythfull people in Jesus Chryst and vn
der hym. For Chryst is kynge & lorde in the kyng
dome of god. As teacheth vs the seconde Psalme
and also al the olde & newe Testament. He came
also in the worlde to begyn & to lyfte vp the kyng
dome of god in the worlde. Therfore sayde he to
Pylate. My kyngdome is not of this worlde.
And who soeuer is of the trueth hereth my voyce Joan.18
And in sayt Marke sayth he, that the tyme is ful Mark.1
fylled, and the kyngdome of god shall approche.
And in sayne Mathewe sayth he, Seeche first the Mat.16
kyngdome of god. He called the gospell a gospell
of the kyngdome of god, bycause the gospell tea
cheth, gouerneth, and kepeth the same kyngdom
Then they that ar stedfast in the fayth and in the
loue of god, yf they obey vnto his cōmaundmen
us haue nought to do with the swerde of iustyce
nor of the secular power to make them rightuous

And

And yf all the world were true and very chrysten that is to say, very faythful there nede no gouernour, kyng. lorde, sworde, nor iustyce. For when to shulde they serue seynge that all true chrysten shulde haue the holy ghost whiche gouerneth and teacheth theym to do no wronge, to loue all the worlde, to suffre and endure the euyll and iniurye of all the worlde wyllyngly and ioyfully, ye and also the deth. And where as all persones are content wyllyngly to suffre wronge and iniury. And where as there is none that doth wronge nor iniurye, but where as all persones do ryght, there is no discorde, hatred, enuy, nor other discencyō. And there nedeth no ryght nor punicyō. wherfore it were impossyble that the swerd of iustice shuld haue ought to do amonge the very true chrysten, seynge they do moche more of them selues then any man can cōmaunde them or then any lawe or worldely doctryne can teache them. As sayth sait

1. Tim. 1 Paule vnto Timoth. Vnto the ryghtuous there is no lawe sette, but vnto the vnryghtuous. And this is thus bycause that the iugement and right of a very true chrysten fordereth and auaunceth more then all other ryghtes and lawes, for it procedeth from the holy ghost whiche possesseth and inhabyteth the herte of a very chrysten. But the vnryghtuous do ryght to no man, therfore they haue nede of ryght and of lawes wherby they be taught and constreyned to do well. A good tree nedeth not that one teache hym to brynge forth good fruyte, for his nature gyueth it without any teachynge. Lykewyse are all the very trewe christen natured by the holy ghost and fayth that they do all thynges well and as it apperteyneth

more

more then any man can cõmaunde theym by all the commaundementes in the worlde. And for theym selues haue they no nede neyther of lawe neyther of ryght.

But some man might are why then hath god gyuen vnto men so many commaundementes, in the olde and newe Testament? I answere the. Saynt Paule sayth as it is sayd before vnto the ryghtuous there is set no law, but to the vnryghtuous, that is to saye vnto them that are not yet true chrysten. And forbycause that none is true & very chrystē or good of nature, but all be synners and cupl. As wytnesseth the prophet sayeng. God hath loked from heuen vpon the chyldren of men that he mought se yf there be any vnderstandyng or serbynge god. All are fallen and are become abhompnable, there is none that doth good, no not one. Therfore god refrayneth the malyce of the people by the law that they dare not accomplysh it outwardely by worke and dede accordynge to theyr cupll wyll. Psal. 13. Rom. 3.

More ouer saynt Paule gyueth vnto the lawe another office, that is that it serueth vs to know our synes, by the which knowlege a man is made meke, and yeldeth hym selfe to the fayth, and vn to the mercy and grace of god as is before sayde.

Fourthly all they that be not yet chrysten be long vnto the kyngdome of the worlde and be vnder the lawe. In this nombre are al the cupl chrysten whiche seke nought els but all worldly pleasure & are called chrystē but they ar not so. Seyng then that there be so fewe good chrystē & so many cupl people god hath gyuē vnto the same cusl out of the chrysten estate and oute of his kyngdome

and

another regiment and gouernaũce, and hath put them vnder the swerde, that is to saye vnder the seculer power and cyuyll ryght to thyntent that they may not accomplysshe theyr malyce when they wolde, as a myscheuous wylde beest is tyed with chaynes and bondes that he maye neyther byte nor stryke after his nature al be it that he wolde fayne accomplysshe his euyl nature which is not nedefull to a gentyll tame beest, for without the chaynes & without bondes he dothe none euyl to no man. yf it were not thus (bycause that there be many mo euyl persones in the worlde thẽ good, and that the good do not resyst euyll) the one wolde deuoure & put the other to destructyon in suche facyon that none shulde be able to kepe neyther wyfe nor chyldren, neyther yet be able to mayntayne hym selfe. And by suche meane shulde the worlde in continuaũce become wast and without inhabytauntes. For this cause hath god ordeyned these two gouernementes. The spirytual the whiche maketh Chrysten and good persones by the holy ghost vnder the kynge of that kyngdome Jesus Chryst. And the seculer gouernaũce the which constreyneth the euyll persones to kepe outwarde peace & to be tame agaynst theyr wyll.

Rom. 8. Thus teacheth vs saynt Paule to vnderstande the swerd and seculer iustyce sayeng, the prynces are not to be feared to them that be good but vnto them that be euyll.

Now yf a man wolde gouerne the worlde (that is to say the euyll) after the gospell, and cause to cease all worldely lawe and iustyce sayinge that they are baptysed & chrysten to whome the swerd of iustyce nedeth not. Unto them may be answered.

red. It is of trueth that the true chrysten haue no nede of ryght nor of the swerde for theyr iustifyenge. But do your dylygence to fulfyll the worlde with true chrysten before that you gouerne them chrystenly and after the gospell whiche shall be very harde for you to do. For the worlde is al gyuen to lynne and scarcely can they abyde good chrysten. They are not all chrysten that are baptysed & called chrysten. Therfore it is not possyble vnto the worlde to obserue and kepe a chrysten gouernaunce, namely also in the myddes of a great cõmunalty, for the euyl are alwayes more in nombre then the good faythfull. For this cause to gouerne a cõtrey after the gospell with the swerde of iustice is as though a man wolde put togyther in a stable, hertes, wolues, lyons, shepe & other lyke, and to suffre all the beestes to be conuersaunt togyther the one with the other, how long I pray you shulde they haue peace togyther the one with the other, ye how long shuld the poore shepe lyue/ we therfore must nedes haue here bothe these gouernementes. The spirytual or euangelycall bycause it iustyfyeth and bryngeth helth. The other bycause it entretayneth and holdeth peace. The one is not sufficyent in the worlde without the other. For without the spirytuall gouernement of Jesus Chryste can none be saued nor iustyfyed before god by the worldly regyment. So may ye perceyue that the rule or gouernement of Chryste hath not lordshyp ouer all persones. For the true chrysten be alwayes lesse in nombre and be in the myddes among the not chrysten, as a rose among the thornes. Then where as the worldely gouernaunce reygneth euery where alone, there can be

none

none other thynge but ypocrysye. For without ha
uyng the holy ghost in the herte can none be made
ryghtuous nor sauyd. Lykewyse where the spy
tuall gouernaunce reygneth euery where alone,
there is peruersyte vnbrydled and vnbonde redy
for to accomplisshe all malyce, for the worlde can
not vnderstād the spirytual gouernaūce bycause
that it fyghteth onely by the swerde of the spiryt
which is the worde of god. And vseth none other
swerde. Nowe seest thou well what the wordes
of our mayster Christ meane (whiche we haue re
cyted before) where he sayth that the christē shall
drawe no man in to iudgyce, and that they shall
not resyst euyll. He speaketh that only of his re
christen, the whiche alone take it in to theyr har
tes and also do it alone for so are they inclyned
and disposed by vertue of the holy ghoste wor
kynge in theyr hertes, that they do harme to no
man, but suffre wyllyngely euyll and wronge of
euery man. Then yf all the worlde were suche
christen all persones wolde kepe egally this pea
syble cōmaūdementes, and all thynge wolde they
do accordynge therunto. But now bycause they
be not christen the worde of god entreth not in to
theyr hertes, nor they do not accordyng therunto
and therfore they apperteyne vnto the other seme
ler gouernaunce wherby the not christen be con
streyned to kepe peace outwardly and to do none
euyl. For this cause hath not Jesus Christ borne
the swerde nor ordeyned it in his spirytual kyng
dome, for he is kynge ouer all true christen, and
gouerneth without swerde and without any out
warde lawe, onely by the holy ghoste worke kynge
inwardely in the hert of man. And all be it that

god

god hath ordeyned the secular swerde for the cor-
rection of the euyll, yet he hath not vsed it, for it
belongeth not vnto his kyngdome, in the whiche
kyngdome there are none but suche as be good :
iust. And for this cause mought not Dauyd bylde Ephe. 5.
the temple of god, bycause he had shedde moche
bloode, & vsed the swerde, not that he had done
euyll or vnryghtuousnesse, but bycause that he
myght not in this thynge be a figure of Chryste
which shuld haue a kyngdom peasyble & without
swerde. But god cõmaũded to Salomon whiche
had a peasyble kyngdome to bylde the temple for
Salomon is as moche to saye as peasyble by the
whiche kyngdome of the verey Salomon Jesu
Chryst mought be figured and signifyed. More
ouer in all the edifycacyon of the temple of god
was neuer herd stroke of yron, nor hãmer, nor of
are nor of none other lyke thynge as it is wryten 3. Reg. 6
in the thyrde boke of kynges. All these thynges
were signifyed that Jesu chryst shulde haue in his
kyngdome a people wyllynge to serue hym with-
out constreynt / without commaundemẽt / with-
out swerd. This was also Prophesyed before by
Esaie sayenge. They shall not hurt and shall not Esai. 11.
slee in all my holy montaygne. Also in his secõde
chap. They shall tourne theyr swerdes in to cul-
tres and theyr speres in to sythes. The one shall
not lyft vp the swerde agaynst the other and they
shall be no more exercysed in warre. These wor-
des here and other lyke be not said of al persones
that here the name of Jesus Chryst, but onely of
them that bere bothe the name and the spiryte of
Chryste, that is to saye of all true Christen the
whiche wyllyngly do ryght the one to the other.

Nowe

Nowe myght one demaunde, seynge that the
true chrysten haue no nede of the swerd nor of
seruile ryght for theyr owne ryghtuousnes, the
Rom. 13 why teacheth saynt Paule that euery soule
be subiecte vnto the hygh powers. And lyke
saynt Peter that the chrysten shal be subiectes
1.Pe. 2 to euery humayne creature? I answere that
haue taught before that the chrysten among the
selues and they among the other haue nought
doo with the swerde nor with the lawe for
is to them neyther nedeful nor profitable. Alway
for bycause that all the true chrysten lyueth
vpon the erth for his owne profyte but for the
fyte of his neyghbour. He doth by the nature
the holy goost that wherof his neyghbour hath
nede. And bycause that the swerde is also a thyng
very necessary for all the world, for to kepe peas
and concorde, for to punysshe the offenders
to refrayne theyr malyce. Therfore the very chr
sten yeldeth hym selfe wyllyngly vnder the gou
naunce of the swerde and temporall iustyce, h
payeth tayles, he honoureth the puyssaunce
worldly hyghnesse, he serueth, he helpeth,
doth all that euer he maye to the entent that th
same puyssaunce may prosper, be kept in hono
and feared. Al be it that the same puyssaunce
hym is neyther nedefull nor profytable. And for
bycause he thynketh alwayes what thyng is p
fytable vnto his neyghbour, that doth he as
cheth saynt Paule vnto the Corynthyans. Such
1. Cor 10 a seruice is the worke of a chrysten and bryngeth
alwayes great profyte in to the world. And yf he
shulde not do so he were no chrysten, but shulde
synne agaynst the rule of charyte, for he shulde

gyue

gyue euyll ensample to other that they shulde not honour the tēporall puyssaūce but shulde dyspyce it/ wherby shulde come dyspysyng of the gospell Albeit that it shulde be alwayes vnto them verey necessary & profytable. For such dispysyng of the temporall puyssaūce bryngeth dyssentyon & maketh sensuall psones profytable vnto nothynge.

The gospell maketh all true Chrysten seruauntes to all the worlde by the rule of Charyte, the whiche alwayes in them selues and by them selues are in true liberte & haue nede of nothynge beynge suffysed of theyr Lorde and Kynge Jesus Chryst & of his gouernaūce in them. So lykewyse Mat. 17
dyd Jesus Chryste pay the trybute wherunto he was not bounde at all, to thentent that he shulde not dyspyse the puyssaunce/ & that he wolde not gyue them occasyō to be offended/ but gaue them example of obedyence As he hym selfe sayth.

The Chrysten shall not resyste euyll, nor sue any Math. 5
man at the lawe. He forbyddeth not to be subiecte and to serue them that haue the sworde and seculer puyssaunce. But the lesse nede thou haste vnto it for thy felfe, the more shalt thou conferme thy selfe therunto. Thou shall serue therin them which haue yet nede & are not so stedfast in theyr sayth as thou arte / & that onely by charyte supportynge them in theyr infirmyte as chryste hath supported vs/ & hath made hym selfe confortable vnto vs. For albeit that by the stedfastnes of thy sayth & loue that thou haste vnto god / thou hast no nede that any man shulde punysshe thyne enemye/ bycause that thou wylt suffre wronge wyllingly for the loue of God. Thy neyghbour hath alwayes nede bicause he is yet feble and therfore

thou shalt helpe hī / to thentent that he may haue peace & that his enemy may be refrayned & let that he hurt hī not/which can not be so done yf the tēporal power be not had in honour & feare. Our sauiour christ saith not thou shalt not serue or thou shalt not be subiect vnto the temporal puyssaūce/ but he sayth thou shalt not resyst euyl. As though he wolde say. Maynteyn thy lyfe so that thou be pacyente that thou haue no nede of the lawe of ryght nor temporall puyssaūce for to reuenge the. But contrary wyse be profytable vnto the weke/ and feble multytude in seruynge them & helpyng them by obeying the tēporall puyssaūce. I wolde that thou shuldest be so worthy and noble to haue no nede of the seculer ryght / but that that ryght shulde haue nede of the to helpe to maynteyn it.

Thus to vse the seculer puyssaunce shulde be a great worke of Charyte wherby a person is gyuen holly vnto the seruyce of his neyghboure / & seketh not to defende his owne lyfe honoure or goodes/but seketh meanes onely to be profytable
1.cor.14. vnto his neyghbour. As wryteth Saynt Paule vnto the corynthyans sayng. Charyte seketh not that is his owne/& this shalt thou not do of intent to render euyll for euyll / but onely by charyte for the conseruacyon & defence of the comon chrystene and vnto the profyt of thy neyghboure not to reuenge thy selfe. For as touchyng vnto thy selfe thou abydest vpon the Gospell. Thou holdeste & gouerneste after the worde of Jesu Chryste that is the kynge. So that thou wylt wyllyngly tourne the other cheke, bere the blowe pacyently and let thy mantell go with thy cote / yf it touche but onely thyne owne busynesse.

Thus

Thus may it well stande to gyther that thou be indyfferentlye subiecte vnto bothe kyngdomes (that is) of God and of the worlde, vnto the one inwardlye and to the other outwardlye / so that thou doest suffre euyll and wronge / and doest alwayes punysshe and reproue euyll and wronge. Thou doest not resyste the euyll / & yet thou doest alwayes resyst it, for in the one thou consyderest thy selfe and thyne owne welth. And in the other thy neyghbour and his welthe. As touchynge vn to the and to thy welth / thou holdeste thy selfe & gouerneste thy selfe after the gospell thou sufferest iniurye / and lyke a true Chrysten doeste not resyst the euyll. Touchynge thy neyghbour and his welth / thou holdeste and gouerneste thy selfe after the order of loue and doest resyst the iniurye which is done vnto hym / which the gospell doth not forbydde but rather commaundeth it.

Many holy persones haue vsed the swerde after this maner syns the begynnig of the worlde. As it is wryten of Abraham howe he delyuered Loth the sone of his brother & slewe. iiii. kynges and yet was Abraham alwayes an holy man. Gene.14

Also the holy Prophet Samuell slewe lykewyse the kynge Agag. And lykewyse Helias slewe the false Prophetes of the Idoll Baall. In lyke maner dyd Moyses / Iosue / the chyldren of Israell / Sampson / Dauid / and many other holy kynges vse the swerde as it appereth in the olde testamēt in many places. 1.reg.15. 3.reg.18.

One myght nowe say. The olde Testament is nowe ended & hath no more place / wherfore we can no more gyue suche ensamples / nor sette them forthe vnto the Chrysten. I answere the that is not trewe.

For laynt Paule layth in his fyrste epystell vnto
1.Cor.1 the Corynthyās. Our Fathers haue all eate one
spirytuall meate / and haue all dronke one spiry-
tuall drynke. They dronke of the spirytuall stone
that folowed them/truely the stone was Chryste.
That is to lay they had the same spiryte & layth
in Chryste that we haue / for they byleued then
that Chryst was for to come to redeme them / as
we byleue nowe that he is come & hath redemed
vs. And so were they chrysten as well as we.

Therfore seynge that they thus vsed alwayes
the temporall swerde from the begynnyng of the
worlde vnto the comyng of Chryst for to represse
the outwarde malyce of the offenders / and lyke-
wyse maye the Chrysten do vnto the ende of the
worlde. For the tyme & outwarde chaunge make
no dyfference amonge the chrysten. The olde tes-
tament is not so cessed that we nede in no maner
wyse to kepe it / or that he doth euyll that obser-
ueth euery parte therof. But it is so cealed that
in some thynges and some tyme it is indyfferent/
and in some thynges and some tyme it is of ne-
cessyte to do it or to leaue it. It is not nowe
nedefull to kepe it in all poyntes any more vnder
payne of dampnacyon as it was then. But we
muste kepe it onelye there where brotherlye loue
requireth it. As when laynt Paule Circumcyled
his dyscyple Timothe whiche was not nedefull
vnto hym for his helthe/ but he dyd it to satysfye
the myndes of the feble and weke Jues whiche
thought that he might not be saued without that
he were circumcyled after the law of Moyses to
the intent that by that meane he myght cause the
mo of them to come to the Chrysten Fayth.

The

The olde Testamēt as cōcernynge the cōmaundemētes gyuen vnto moyses is not yet ceased nor shall not cease vnto the ende of the worlde. It is of necessyte that thou arte bounde to obserue and kepe vnder payne of dampnacyon as they were in that tyme. And as cōcernynge to theyr Ceremonyes they are clearly ceased in Chryst/ so that yf thou wolde circumcise thy selfe at this day, and forbeare suche meates as were defended vnto the Jues to eate/ & to do other Ceremonyes not hauynge truste to deserue any thynge therby / It is to be indyfferent in so doyng thou hast not offended. But yf thou shalt come into the companye of Jues or of other persones whiche reken that they can not be saued onles they shulde kepe suche ceremonyes whom thou woldest fayne wynne to the chrysten faythe, and hast hope and lykelyhod in the same/ there arte thou bounde by brotherly loue which hurteth no mā but serueth euery man to kepe theyr ceremonyes with them and to do as they do tyl such tyme as thei may be better taught to know that all theyr helthe dependeth vpon the fayth and truste in Jesus Chryste and vpon his merytes and deseruynges and not in these blynde ceremonyes. For charyte regardeth not whether the thynge be newe or olde that thou doeste but onely the vtilyte and profyt of thy Neyghbour.

¶ Of gouernours/ Juges/ baylyffes/ and other lyke / an informacyon after the Gospell.

The. xxvii. Chappytre.

THe Gospell is wryten for all psones and for all estates of the worlde. And there is none estate in the worlde/ but

that he maye kynde in the Gospell howe that he shulde lyue yf he wyll folowe it. Let none thynke that he is not bounde to lyue after the Gospell though he be neuer so great a person/ be he Emperour, Kynge Prynce. Duke, or Bysshop. For god hath cōmaūded that the gospell be preached to euery creature/ that is to say to all mankynde.

Before god theyr is no difference neyther dystincyon whether thou be a comen husbondman, or a gouerner of a towne/ or of a countree/noble or ignoble we haue al promysed at our baptysme the one as moche as the other/ we haue all taken one rule that is the teachyng of the gospell after the whiche we muste lede and gouerne our lyfe. we may not say / let the Monkes & Prestes kepe it for we haue all promysed at our baptysme one as moche as an other. wherfore when the lordes wyll lyue as they shulde do after the gospell they must fyrst obserue & kepe ii. thinges/that is to say mercy & iustice/ & also that they know when they must be mercyfull & when they must vse iustyce.

Then fyrste it behoueth that thyne intent be to defende the rightuous and innocent, & so with the seculer ryght to come in ayde vnto the ryght of the gospell reprouynge and rebukynge openly and without any fauour all vnryghtuousnesse to the intent that the people maye lyue freely vnder the protectyō preserued from thenes murtherars and from all maner of oppressyons and iniurys as ferre forth as it is possyble vnto the/ when thou doeste so thou arte the seruaunt of God. But it behoueth that thou be well ware in suche thynges to aduenge thy selfe in thy iudgement & that thou giue no iudgemēt nor sentēce but onely

where

where thou knoweſt that thy iugement is ryghtfull & that neyther for hatred enuye nor fauour.

And yet thou muſt do it with as great mercy and compaſſyon and as tenderly as thou woldeſt cut of a corrupt membre from thyne owne body/ whiche by the malyce of his corruptyon yf thou dydeſt let hym alone wold corrupt thy hole body.

It were alſo no hurte in this mater to kepe the ordynaunce ſomtyme made by Theodoſyus Emperour whiche ordeyned that none ſhulde be put to dethe before the tyme that he had ben. xxx dayes in pryſon / to the intent that in the meane tyme he myght be well aduyſed to make anſwer. And to the intent that the Judge ſhulde cauſe no man to dye haſtelye and without a good aduyſement / but that he myght haue tyme to coule his enchaufed courage.

And when any of the communaltye ſhulde happen to do any euyll by myſfortune agaynſt ryght and iuſtyce/ the whiche hath alwayes before ben of good lyfe and name / ſuche one maye a Judge helpe agaynſte the law & procure his deliueraunce without ſynne.

For yf it be ſo that the lawe of Moyſes had ſo great diſcretyon that therby they dyd not put them to dethe whiche vnwarelye and byeauſe of myſaduenture had comytted Murther agaynſte theyr wyll. As it is wryten in Deute. So that Moyſes had aſſygned. iii. cittees vnto the which they that had cõmytted homycyde by myſfortune agaynſt theyr wyl mought fle for theyr ſafegard. How moch more ſhuld we which are chryſtẽ that lyue after the goſpell and loue our enemyes haue and kepe diſcretyon and regarde in this mater. Deu. 4.

This I saye to thentent that the iudges shall not thynke that they offende yf they helpe suche. For when they haue hope and inkelyhode that the euyl doer shal amende they must be alwayes mercyfull. As Christ was to the woman which was
Joan. 8. founde in aduoutrye. As sayne Johan reherseth the temporall lawe must obey and serue vnto the gospell, it may in no wyse be contrary therunto, wherfore yf any therin be agaynst the gospel then the temporall lawe must gyue place and peryssh in that poynt. For we muste alwayes obey more vnto god then vnto men. As teacheth vs S. Peter
Acte. 5. Them that we maye amende by warnynge, we shall not correcte them by iustyce. All that a iudge may do without synne in the cause of another he may not do it i his owne. For none may auenge his owne iniurye, nor vere his Christen brother for his owne profyte. As it is before sayd that the true christen neuer playneth vnto the iudge of the iniurye that men do vnto hym but suffereth all patiently. As sayth Paul. Now is syne yet alwaye
1. Cor. 6. in you bycause that ye haue stryues togyther amonge you, why do not ye rather suffre wronge. why do ye not rather receyue hurte, It behoueth the iudges to loke dilygently that the one do not wronge to the other without lokynge that euery man shulde complayne vnto hym, and all by the eyte, lokynge nothynge but the rest and quyetnes of theyr christen brother whome the euyll people do oppresse. The Prophet Esaie reproueth the prynces and iudges in theyr iudgementes and sentences takyng regarde vnto ryches/ lokyng theyr owne profyt, or berynge fauour vnto theyr frendes, sayenge on this wyse. Thy prynces be vn-

faythfull

faythfull felowes of theues. They all loue bry-
bes, they folowe rewardes, they iudge not vnto
the orphantes/ and the caule of the wydowe en-
treth not vnto them. They ought to determyne
the cauſe with good aduyſement & as ſhortly as
were poſſyble, to exhorte the partyes to make
brotherly appoyntment the one with the other,
ſhewynge theym by the goſpell that the Chryſten
ought not to haue ſute and proces amonge them.
They ought to be very ſory of the diſcencyon of
theyr chryſten bretherne, and of the euyll gouer-
naunce of euyll doers.

It behoueth alſo that the lordes enforce them
ſelues to put away all euyll cuſtomes: that they
forbyd ſtreytly that no yong ſtronge perſones go
a beggynge, for therof cometh great euyll, but
conſtreyn them to lerne a craftc. There is a place
in the Cyuyle law that forbydeth that no ſtrong
perſone beynge in helth ſhall begge theyr breade.
And therfore I meruayle greatly that the tempo
rall lordes kepe not this lawe, ſeynge that it is
good and not contrary but agreable vnto the gof
pell whiche cõmaundeth that he that laboureth
not, ſhulde not eate. They ſhulde procure and
counceyle the ryche folke that they ſhuld do theyr
diligence to cauſe the poore yonge folke to lerne a
craftc, to thentent that they ſhulde not go a beg-
ynge and that they haue none occaſyon to take
them to the wallet. The rulers ſhulde alſo ordeyn
ſome honeſte prouyſyon that the poore impotent
yonge chyldren and olde people that can not get
theyr brede, and haue not wherof to lyue, ſhulde
not be conſtreyned to go from dore to dore. But
it were rather better that they ſhuld ordeyne thre

or foure

or foure honest persones in euery parysshe which of a comon treasure, as of the treasure of the poore, myght prouyde euery weke as moche as shuld be nedefull to euery house of the poore. And that by porcyon after the nombre of the poore. And that they shulde exhorte the ryche to gyue theyr almes to the comon treasure and to bequeth that that they wolde bequeth by theyr testamentes other wayes to that comon treasure. For we can fynde the meane to buylde great abbeys for to nourysshe in delycate lyuynge, stronge people that may labour. and somtyme hoores and baudes also. And why can we not aswell fynde the meanes to do our charytable workes accordynge to the gospell. To the poore impotent, sicke, and feble, we shulde also bye houses for the poore to dwell in, as are the hospytalles situate in a fayre pleasaunt and large out of the towne. And lykewyse shulde we prouyde vnto theym an honest man that mought euery daye make vnto them a sermon, shewynge vnto theym the worde of god for to comforte theym in theyr pouerte and languores, whiche shulde be a seruyce honeste, holsome, and verey acceptable vnto god.

¶ Howe that we must paye tares and subsydies in ayde vnto our prynces.

The. xxviii. Chappytre.

When saynt Paule had conuerted the gentyles vnto the chrysten fayth, the thought the chrystē (seyng now they had gotten grace for theyr lord) that they shuld be delyuered from theyr erthely lordes, and that it shulde be no more nedeful vnto them to honour theyr tēporal lordes

lordes nor to pay vnto thē taxes or tayles, which
oppinyon s. Paul reproued wrytyng to the Rom.
And al be it that god almyghty hathe delyuered
you by his sone Jesu Chryst from your synnes &
frō the subiectyon of the deuyl, ye may not thynk
that ye be therby delyuered from the obedyence
& seruyce of your prynces & lordes of this worlde.
For the seruyce that ye do vnto youre prynces is
not hurtefull vnto youre helth. It can but onely
hurt or greue your body and temporall goodes yf
ye dyde paye vnto them any taxes or subsydies,
when they had no nede to requyre it. For these
thinges ye shal not therfore murmure nor grudge
agaynst the puyssaūces, neyther be rebell agaynst
thē albeit that it so were that they were very ty-
raūt, to thentent that ye styrre them not to more
greater angre, wherby they shulde take occasyon
to do the more greater oppressyon and grefe to the
chrystē. For ye must always labour to gyue good
ensample vnto other by your paciens for to draw
your lordes after that maner from theyr euyl lyfe
as they shal se & beholde your holy and peasyble
conuersacyon. And therfore to hym that asketh
you taxe & subsydye ye shal gyue it hī. In all such
thynges shall ye be obedyent vnto your lordes all
though they were paynēs, to thentēt that by that
menes ye may draw them vnto the chrystē fayth.
This is the obedyence that S. Paule spea-
keth of in the sayd Chap. After this maner was
our sauyour Chryste obedient vnto the temporall
puyssaūce, & payed the tribute money for hymself
& for s. Peter. Not that he owed it but bycause he
wolde gyue no man occasyon to be offended.
This shulde all the Chrysten consyder and kepe
them

Mat.17

Of men of warre & of the warr
theym selues from murmurynge and grudgyn
when subsydie or taxacyon is asked of them. Bu
when they are nought thou owest theym nough
before god. For as Chryst was passed be theym
that asked trybute he profered them none, for h
owed them none, but whē it was asked he payd
it as we haue sayd before. And the lordes ough
to be well ware that they oppresse not theym sub
iectes, for therof they shal yelde a strayte accomp
before god.

Of men of warre and of the warre, whether the chrysten may warre without synne an informacyon after the gospell. The.xxix. Chappyre.

The men of warre haue nothynge in th
gospell, for the gospell knoweth no ma
of warre nor the warre, but onely peac
Al be it that many doctours say that th
men of warre is a thyng reasonable and good b
cause of the wordes of sait Johan Baptyst wh
as wrryteth sayntt Luke in the gospell (answer
to the men of warre askynge hym what thyng
they shulde do to be saued) that they shulde hurt
no man, but shulde be content with theyr wages
by these wordes wyll the doctours and theology
ans saye, that the men of warre may warre, pr
and do cupll without synne. But they vnderstan
not the wordes of saynt Johan.

ye must vnderstand that the teachyng of sayn
Johan brought no man to ful perfectyon. It dy
but onely make redy the herte of man vnto go
and vnto the teachynge of Jesu Chryst. He reb
ked the moost greatest cupples by his preachyng

he dyd but onely teche the begynnyng of ryghtuousnes, as though he wold haue sayd, yf I shulde tell at ones forbyd you the warre, ye might not yet for your wekenes suffre it, nor ye myght not leue it all sodeynly. But begyn fyrst to leue the moost greatest euyl as to do hurte and outrage to other as to burne, to kyll, to pyll, and so forth, and be alwayes content with your wages.

So was S. Johan baptyst none other thyng but as a man that abateth and cutteth of from a pyece of tymbre the moost greatest knottes. He doth it not to thentent that it shulde abyde so. But when the knottes & warres be cutte of, then cometh a better mayster carpenter that playneth it and maketh it more smothe with a large fyne rabot. Lykewyse dyde saynt Johan by his preachynge, he dyde but onely abate and cut of the great knottes, that is to say, the great synnes. And yet they were not clene taken awaye and cut of tyll another better mayster workman came after and cutte them of with his fyne raboth. And therfore was he nothynge els but the voyce cryenge in the deserte whiche cryed. Make redy the way of the lorde, make streyte his fote pathes. Esai.40.

He was not the lyght as sayth saynt Johan the Euangelyst. He coulde not pardon our synnes, Joan. 2.
nor he was not Chryst. He was but only a voyce, forgoer & a shewer whiche made redy the way ayenst the comyng of Chryst. And for this cause dyd S. Johan sende his dysciples to Jesu chryst when he shulde dye to thentent that they myght receyue the full perfectyon of hym. For he had but onely made them redy for to come vnto Chryste for this cause and reason it is all manyfest that

sayut

saynt Johan hath not praysed the warre by the
wordes, but hath rather forboden it, as teache
all the gospel. For as it is a thynge euyll agrey
that the hande fyght agaynst the heed. So is it
thyng as euyll agreyng and great synne that o
Rom. 18 chrysten warre agaynst the other. For we are
bretherne and membres of one body, the body
Chryste whiche in al his lyfe preached peace a
concorde to all them that he taught.

1. Joh 4. Saynt Johan in his fyrst epistel sayth. He th
hateth his brother is an homycyde, we may ha
no man, we must loue our enemyes we must pr
for them, and do good vnto them that persecu
vs. How can it then be possyble after the gosp
that we may warre without synne, wherin s
many people lose theyr lyues, & wherby so man
psones come to wyldernes ryot & euyl lyfe. The
be textes i the canon law that suffre som warres
But the techyng of Chryst forbyddeth al warres

It is a thynge horryble and daungerous fo
body and soule to entrepryse and moue warre.
For all malyce reygneth in tyme of warre. Neu
thelesse whē a countrey is inuaded or a towne b
syegeth, and whan the comon peace is troubled
and great violence is done vnto the subiectes, th
lorde of the countrey is bounde by brotherly lo
to helpe his subiectes, and to defende them, to p
nysshe the euyll, and to put his lyfe in ieopardy
for his subiectes. But he must alwayes bewa
that he do it not to reuenge his owne wronge,
for to enlarge his lande and lordshyp, but onc
to defende his subiectes. And so may he vse th
horryble busynesse of the warre, charytably an
chrystenly But yf it were possible to agre for go

or syluer

on lyuer, he is bound to do it. For the lyfe of a chry
sten is more worth thē al the ryches of the worlde.
A lorde shal thynke alwayes that there is a kyng
aboue hym in heuen before whome all persones
shall yelde accompt at the last day of iudgement,
ye of the leest workes & thoughtes that he shal do
ye he Emperour or kynge, Cardinal or bysshop,
noble or vnnoble, yong or olde. we rede that the
people of Israel dyd warre many tymes but theyr
warre were but al fygures. As sayth Paul. wher
fore it betokeneth to vs that we shall lykewyse 1. Co. 10
fyght, not the one agaynst the other, but agaynst
our selues, that is to say, agaynst our synnes a-
gaynst pryde, wrath, couetyse, lecherye, hatred,
enuy, and suche other.

¶ Howe seruauntes shulde lyue a doctryne after
the gospell. The.xxx.chapytre.

SEruaūtes that serue theyr lordes, may-
sters, ladyes, & maistresses, shall be true
vnto them as vnto thē selues, & shal al-
wayes do the pfyte of theyr lordes & maysters as
though it touched them selues. They shall not do
theyr seruyce onely for temporall rewardes. For
thou mayst by thy seruyce that thou doest to thy
mayster please god as well as though thou were
in the churche prayenge on thy knees. Therfore
thou shalte do thy seruyce by fayth & loue in god,
thus thynkyng in thy selfe. Beholde dere lorde god
I thanke the that thou haste not made me ryche,
I am well content with the state that I am in, I
wyll with a good wyll for the loue of the serue
all the worlde. And I thanke the that thou haste
made me worthy to suffre any thyng for thy loue

and

and that I may in this worlde be one of the lest and lest esteemed, thou seruest thy lorde in such a fayth with a good wyll thou receyuest not only the reward or wages of men to whome thou seruest, but that more is of god.

Therfore thou shalte do thy labour diligently and ioyfully not as thoughe thou dydest serue man, but as thoughe thou dydest serue god, as truely thou doest. For so doth sayne Paul teache the wrytynge to the Ephesyans. where he sayth Ephe. 6. Seruauntes obey vnto youre carnall maysters with feare and tremblynge in innocencye of your hertes as vnto Iesu Christ, not with seruyce of the eye as men pleasers, but as the seruauntes of Christ doynge the wyll of god with all your hertes with good wyll, euen as thoughe ye serued the lorde and not men.

Remembre also that what soeuer good any man dothe, that shall he receyue agayne of the lorde whether he be bonde or fre, and agayn vnto the Collossyans. Seruaũtes (sayth he) obey vnto Collo. 3. your bodily maysters in all thynges, not with eye seruyce as men pleasers, but in simplicite or innocency of herte fearyng the lorde god. Do all that ye do with a good wyll, as though he dyd it vnto the lorde god, and not as vnto men, knowynge that ye shal receyue of the lorde the reward of the herytaunce, for ye serue the lorde Christ. But he that doth wronge shall receyue for the wronge that he hath done. For there is no respecte of persones. And sayne Peter sayth in his fyrst Epystle 1. Pe. 2 Seruauntes be subiectes in all feare vnto your lordes, not only vnto good and courteys, but also thoughe they be frowarde. For it cometh of grace

race yf a man for conscyence towarde God en-
ure greke sufferynge wrongfullye. For what
ayse is it when ye are beten for your faultes yf
e take it patyently? But when ye do well, and
ffre wronge yf ye take it patyently, then are ye
eat thanke worthy before God.

Therfore thou shalt in all thynges haue god
wayes before thyne yes & not the men whome
ou seruest outwardly. As dyd Paule the Bys-
ope whiche put hym selfe into the seruyce of
he lorde for the lone of a wydowe. And forby-
nse that he hadde gyuen all his goodes for the
yl of God. He gaue hym selfe also into seruyce
n the lone of God/ for to delyuer the sone of the
ydowe.

Be not sory that thy mayster doth not suffre
he to go to the churche to here masse. For thou
ayst please god aswell in doynge thy worke by
uche a good intent, as though thou were in the
urche when thou byleuest / but thou muste do
y labour in suche a fayth as is before sayd.

God regardeth not what thyng we do or in
hate place we be / but of what courage and in
hat fayth we do it.

The seruantes shall take good hede that they
nger not theyr mayster or maystresse And when
shall so hapen that then in contynent they aske
em forgyuenesse. He shall alwayes honour his
ayster beryng his hastye wordes/ keppynge hym
ke that he do not rebell and answer spytefully
nto his mayster. For thou arte bounde to sup-
onte hym and to gyue place vnto hym. As the
ngell taught vnto Agar the seruaunt of Sara
e which fled from her mastresse as it is wrytten

Gene. 16 in Genesis/where the aungell came vnto her and
sayed. Go & tourne towarde thy ladye & humble
thy selfe vnder her hande. So thulde the seruā
humble hym selfe vnder his lorde/ and when he
hath angred hym to apease hym agayne with
humble demeanure & obedyence. So dyd Sayn
Paule make agrement betwyxte Onesimus and
Philemon from whome he was fledde awaye.

The lordes and maysters shall vse theyr ser
uaūtes as men/ not as asses. They shall entreat
them louyngly and softly/ & not as tyrāntes/ for
they are theyr christen bretheren and membres of
one body (that is) of Jesus Christ. wherfore they
shalte not ouer charge them/ but thou shalte vse
them as membres of thyn owne body. For christ
is our hede/ and we all togyther are his body/ &
euerye one of vs by hym selfe is a membre of his
body be he man or womā/ lorde or seruaūt/ ryche
or poore. As wryteth saynt Paule vnto the Co
rynthians. For this cause as no man hateth his
owne membres/ but kepeth them in as well as he
can. So shall we loue the one the other and shall
serue by charyte and succoure the one the other/
as one membre socoureth an other.

It was somtyme the custome that all persones
dyd call the one the other bretheren and systers.
This dyd the apostels instytute to the intent that
the hethen myght knowe what loue there was a
monge the Christen. we maye fynde many may
sters now a dayes that vse theyr seruauntes lyke
alles/ not lyke men/ nor lyke theyr owne membres,
wherof they shall yelde vnto God a full streyte
accompt. Saynt Paule exhorteth you so to en
treate youre seruauntes with all swetnesse.

pz

e maysters (sayth he) shewe the same loue and
ilectyon vnto youre seruauntes that they shewe
nto you / absteynynge youre selfe frome threte-
ynges remembryng that theyr mayster & yours
s in heuen. And there is no respecte of persones
efore hym. And vnto the Collossyans. ye may-
ters do vnto your seruaũtes that whiche is iuste
egall remembrynge that ye haue also a mayster
n heuen. Neuerthelesse all though the maysters
e rygorous & harde yet I coũceyle the (with saĩt
Peter in his firste Epystle) all seruauntes that
hey take all that theyr maysters and maystresses
ay vnto theyr charge pacyently / and that for the
oue yf God / yf it be not so that they cõmaunde
o do a thynge that is agaynste the commaunde-
ment of god / for in suche a case they must rather
bey God then man as sayth saynt Peter in the
ctes of the apostles.

¶ Of the lyfe of wedowes a shorte
informacyõ after the Gospell.
The. xxxi, Chapytre.

THE Apostle Saynt Paule teacheth vs
wrytynge to his dyscyple Timothe that
the wedowe shall vse her lybertye vnto
the honour of god / & that she shall serue
wyllyngly the poore wesshyng theyr fete / and so-
couryngе them after her power. And to thentent
that she shulde haue wherof to socoure the poore
she shall not runne aboute ydell frome house to
house clateryng / but shall get her expenses in her
owne house by her labour.
And she muste kepe her selfe from ydelnesse / and
from delycate eatynge & drynkynge / for by suche

meanes they fall into euyll desires & foule lyuyng. Suche wedowes so lyuynge in carnall pleasure lyuynge are deed alredy, as sayth saint Paule in the said place. They lyue in a daungerous estate. It were moche better that suche wedowes dyd marye agayn then to lyue in ydelnes & pleasure.

But the wedowe so takynge her pleasure desireth not the euerlastynge lyfe / bycause she hath no trauayle here/ and this is the greatest blyndnesse that any person may fall into. And therfore it wer moche better that she were maryed agayn for the carefulnesse and rule of houle keppynge / & the obedyence that the maryed woman is vnder her husbande delyuereth the persone frome euyll desires/ and for this cause conceyueth S. Paule that the yonge wedowes shulde mary agayne.

Laude honoure, prayse and glorye,
be vnto god onely. AMEN.

FINIS.

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